

# China—A Challenge to the Church

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“ HOME ”

This is a representative family courtyard, with the married sons, children, cattle, dogs and harvest—all in one enclosure. Notice that the outer wall is a solid one, and that all windows and doors open into the court. Villages and cities are made up of such family units as this. (See Chapter VIII.)

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# China—A Challenge to the Church

*Appeals from*  
“The Church of the Brethren”  
in China  
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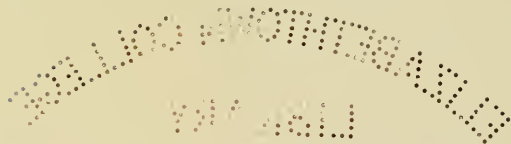
*Editing Committee*

Isaiah E. Oberholtzer, Norman A. Seese  
Walter J. Heisey

General Mission Board  
*Church of the Brethren*  
Elgin, Illinois, U. S. A.

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H. 122

"Ask of ME, and I will give THEE  
the nations for THINE INHERITANCE,  
And the uttermost parts of the  
EARTH for THY POSSESSION."





## PREFACE

The following chapters are a partial answer to a request made at the 1918 Annual Conference of the Church of the Brethren in China. At that time an editing committee was appointed to bring forth a second booklet on mission propaganda representative of the China field. That the church in America may increasingly extend her lines of influence, it is the purpose of her representatives on the field to keep her informed relative to the conditions, problems, and needs of our territory. It is the purpose of the mission to show the claims of China upon the sympathies of those in the mother church who desire the moral and spiritual welfare of those without the Gospel of Christ.

It is only through a process of education, when facts become irresistible and challenges to service compelling, that appeals for relief through intercession, funds or workers, become effective. No call to an enlistment in Christian service is so strong and unmistakable as one growing out of an intelligent study of a need. China is a veritable empire of unparalleled opportunities. It is our desire to make these opportunities so clear to the church

that its members will increasingly be constrained to join our God in his program for China.

The publication of the "History of the Church of the Brethren in China," four years ago, was met with such generous hospitality in the church, that it is the sentiment of the Mission to continue these special issues at convenient intervals. It is hoped that the following pages may lend stimulus and enthusiasm to the five-year "Forward Missionary Movement" of the church, that has just been launched. They are designed to give a brief outline of conditions, needs, and problems on the field, not as a textbook for the specialist, but as appeals to the general reader. The liberal insertion of descriptive illustrations should at once introduce and familiarize the reader with our China field, and so lead to more careful and thorough study, create a deeper interest in and sympathy with the Chinese people, and stimulate greater sacrifice for their evangelization. If this booklet succeeds in a partial way to do this, the editing committee and the contributors to it will be greatly gratified, I am sure. Resting in this hope we send it forth.

I. E. O.

Ping Ting Chou, Shansi, China, March 15, 1919.

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## Introduction—Some Vital Questions of a Student Volunteer

EVERY one who enters upon his college course with a determination to make the best use of his time and opportunity in preparation, and who has within himself the propelling desire to become efficient in the work that he hopes finally to do, discovers, before he has gone far in his preparation, that there lies before him a world of opportunities. He further discovers that from all of these opportunities which present themselves to him he must select the one for which he feels himself best adapted. He may think of his work from a selfish point of view; that is, what personal benefit can accrue from this particular line of work. But if he has the proper vision of life he will be influenced by his higher moral judgment, and will decide it in relation to his greatest usefulness in the world and his responsibility before God. Accordingly he finds himself reasoning somewhat as follows:

"I wonder what line of work I really ought to take up. I am sure that I could make good at most any line of business, but I don't believe I would like to be tied up in the commercial business. I think a fellow's usefulness would really be greater in some other line of work. Take, for

instance, the teaching or medical profession, in either of which a fellow can get a great deal closer to the people than in the commercial business. Practicing medicine isn't an easy job. It takes a fellow out almost all hours of the night and in all sorts of weather, but a fellow could put up with that. On the other hand, in teaching one would have a chance to help mould the characters of some of America's coming young men and women. Both of these lines of work would be good, but one's time would necessarily be divided more or less. I really think I would prefer doing definite religious work, such as pastoral work, city mission work, or even missionary work abroad.

"The men to fill most all of the positions opened here in America can be had comparatively easily, but there seems to be quite a shortage on the foreign field. I notice, too, that the interest in missions is increasing, and is demanding the time and attention of some of the world's best men and women. There are such men as John R. Mott, Robert E. Speer, Sherwood Eddy, and a host of other men, and women as well, who are finding something in missions that is demanding their time and energy.



Ping Ting Chou Churchhouse

The entrance to the front leads into the men's side of the house. The pulpit is at the farther end. The second tier of windows give light to a large balcony just inside, which will seat a number of people. The wing to the left also has a large gallery. This is the side for women. Thus the minister can preach to both sexes at once yet separated.

## Introduction

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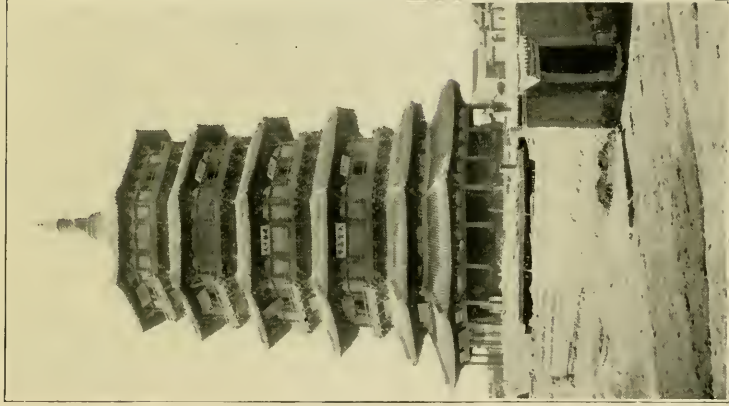
I see their names in connection with Y. M. C. A. conferences, and I have read a number of their speeches and books, and they are always laden with an appeal for men and women to take up work on the foreign field. I also notice this statement made by President Wilson in answer to some questions which were asked him by a missionary: 'I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, . . . but that the work undertaken should be continued and continued as far as possible, at its full force, seems to me of capital necessity, and for one I hope that there will be no slackening or recession of any sort.' This he said, too, when he was very busy with his war duties. It seems to me that if such men, when they are as busy as President Wilson during times of war, have time to even think of missions I ought at least seriously to consider it in deciding my life work.

"Well, let me see, then; what is there in missions that appeals to these men? They certainly do not consider it from the financial point of view, for the salaries of missionaries, I should think, would only about make them a comfortable living, and there would be no money to lay up. On the other hand, I am sure that the people who are making money and helping to support the mis-

sionaries do not expect them to suffer from lack of food and clothing. There would, therefore, be no fear of want along the line of practical necessities.

"Well, what does a fellow want out of this life more than to know that he is going to have a comfortable living, a few books and magazines to keep him up to date on what the world is doing, and a good, clear conscience? But there must surely be some urgent need for help in the work of foreign missions.

"The common talk of missionaries when they are home on furlough is about the idolatry and sinful practices in connection with it. If the people are really ignorant of the true God they surely ought to have the Gospel taken to them. And if the church of Christ does not take it to them they have no other way to get it. This is one of the strongest arguments that I have heard in favor of foreign missions. I never just thought before of what it might mean for whole nations to be steeped in idolatrous worship. Some one surely must go with the message, or the people will never get it. I wonder if the Chinese, and people of other heathen countries really want to change their religious beliefs, or if the Christian religion in any vital way appeals to them. If it does appeal to them the work among them would be fascinating indeed. Perhaps this is one of the reasons why missionaries when home



A Temple Pagoda

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on furlough are always so anxious to get back to their work.

"Considering the present state of civilization in the Western world, I can scarcely conceive of a man or woman being ignorant enough to bow down and really worship objects of wood and stone. But China seems to be very ignorant of any of the ideals of the outside world. I see in the reports from missionaries that more stress is being placed upon education, and they are emphasizing the need of well-qualified workers among the recruits for the field. Of course this would only be natural where the missionaries are trying to raise the standards of the people. And now seems to be the logical time to work with the youths of China for they are just beginning to get a glimpse of the outside world. The government too, seems to be looking more favorably upon mission schools, and the higher the standard of work done by these schools, naturally the higher they would rank with the government. I don't suppose that in the government schools there is any place given to religious teaching. And if this is true, then religious training, both for boys and girls, must be taken up by the mission schools. If the teaching of the true God is not kept parallel with their secular education it seems only reasonable that they would drift off into skepticism and agnosticism. I shouldn't think

that the Chinese ignorance could be taken from them without also taking their religion, and if their religion is taken without supplying one which will appeal to educated people, what is left for them but skepticism?

"I wonder what the general response to teaching is. It must be very good, though, for the reports of conversions, and the enrollments of the schools, both the boys' and girls', seem to be increasing, and, too, our Mission in Shansi seems to be expanding its territory. They have already taken over the work of the English Baptist Mission at a place called Chou Yang, and I notice now that they are talking of work in the capital of the province. Work of any sort would be interesting where the people are responsive and eager for your message, and where they appreciate what is done for them. Surely, where the people are as ignorant and superstitious as they seem to be in China it would take a lot of teaching and preaching to get them to understand enough about the Bible to become Christians, even though they were ever so eager to hear and to learn.

"The more I think about the work of foreign missions, the more it appeals to me as a place of large opportunity. I have just been thinking about the work of a doctor at a place of that kind. It seems that the people know little or nothing about the laws of hygiene and sanitation. The

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**The Crumpacker Home at Ping Ting Chou**

We believe that it is good mission economy to provide for the comfort and good health of our workers. Where the climate is changeable and severe, unnecessary exposure to extremes of heat, cold, wind and rain is fraught with great risk. Native houses are not proof against these. Therefore we build foreign style.

field, too, must be practically untouched by medical work. This looks to me like an unparalleled opportunity for teaching and healing. A doctor certainly would not want

for practice where there are so few other doctors and so much disease. I wonder what the Chinese did in case of sickness before the missionary doctors went to help them. I imagine some of their notions about the care of the body would be interesting to a foreign doctor. But, notwithstanding all of the interesting experiences that a doctor might have in his efforts to heal the body, what other line of work could solicit the interest and confidence of the people like his work? I imagine the people would be rather superstitious of foreigners until they learned to know them. It looks to me as though a few people could be convinced, through the acts of tender love and mercy of a doctor, that the people meant only good in coming to them, and thus gradually the other missionaries could gain entrance to many homes that would otherwise be closed to them.

"Another important problem about missions is that of getting money enough to support all of the various lines of work. I see that the Board is constantly making appeals for money. I wonder if the Chinese themselves are able to subscribe anything toward the support of spreading the Gospel among their own people. I really don't suppose they could do very much, because they are always reported to be very poor. I should think that they could be taught to develop their own natural re-



## Introduction

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sources, and in that way they could gradually contribute more to the spread of the Gospel among their own people. Evidently the work of support, for the present at least, depends upon the Christian lands. I see our church Board is launching a program for five years ahead. This looks to me like a pretty good plan, for in this way the people will know about what to expect, and can plan their finances accordingly. My! What it would mean to a man who had money to support such work, and, because he failed to give of his money, the work could not be carried on at its best and the souls of the lost would cry out against him in eternity.

"After all, considering the men and money that are required to carry on the mission work, I sometimes wonder if it is really worth while. But would China today be open to mission work and foreign influence if it had not been for the untiring efforts of love and sacrifice of the early missionaries? Could the stern, cold demands made upon them by the business world ever have opened the way through the callus of prejudice and superstition into the real life and confidence of the people? And furthermore, if only one soul should be saved I think it would be worth while, for Jesus said, 'One soul is worth more than the whole world.' I guess, after all, the enthusiasm for mission work and the effort required to carry on the



**The Brubaker Residence at Liao Chou**

work are worth while. I wonder what difference it would make in China if I should spend my life there. On the other hand, I wonder what the result will be to my life if the Lord wants me in China and I refuse to go. Really, what reason can I give for not offering my life and service for China or some other of the world's most needy fields?"

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Ladies' Home—Ping Ting Chou

Thus, the volunteers, one after another, come to face the real issue of mission work. Some, true to the pledge they made, continue their effort to meet and solve the problems which would hinder their purpose, and finally get to the foreign field where their life becomes a bless-


ing to many souls. Some, even in the face of the pledge they made to God before the Volunteer Band, are lured away by the "lust of other things" and never get to the foreign field. These, in their ambition to make themselves comfortable in this life, seemingly forget the cause of missions. Some who have pledged themselves for foreign work find that their decision was prematurely made and continue earnestly in their Christian service at home. These all will receive their reward.

It is not the purpose of this paper to suggest all of the questions with which a volunteer meets; neither is it its purpose to answer all of the probable questions which it suggests. It is hoped, however, that the volunteer will find answers in the following chapters to many of the questions which have come to him.

Walter J. Heisey.

## The Where and What of the Mission

### Location

HE Church of the Brethren Mission in China is located in the province of Shansi. In any higher school geography, turn to the map of Asia and locate Peking, China. Next, locate Shanghai, and following the Yangtze westward locate Hankow. Draw a straight line from Peking to Hankow. Measure south of Peking one-fourth the length of the entire line and place a pin at this point. Next, measure an equal distance due west from the pin-point and you have the location.

### Shansi Boundaries

Your higher geography will likely name the different provinces; if so, notice that the point of location is just east of Tai Yuan Fu, which is the capital of the province. The province of Shansi is located in the northern part of China, is bounded on the north and partly on the west by Mongolia, and has the Hoangho, after winding its way northward to latitude 41 and breaking directly southward to latitude 35, and from this point flowing east, forming a definite boundary line along the west and about half its

southern frontier. On the east, Shansi is conterminous with the province of Chihli.

### Area and Population

The province of Shansi has an area of over 81,000 square miles, on which live 12,200,000 people. It is about equal in area to the State of Kansas and supports 149 people to the square mile, while in Kansas there are twenty-five.

### Our Territory

The Church of the Brethren Mission territory is located in the eastern side of the province, its eastern border joining Chihli. North and south, it is 120 miles long, east and west fifty-seven miles wide. The territory extends from  $36\frac{1}{2}$  to  $38\frac{1}{2}$  north latitude, and from 113 to 114 longitude east of Greenwich. It has an area of 6,840 square miles, and supports about 1,400,000 people, or 205 to the square mile. With this may be compared the State of New Jersey, with an area of 7,815 square miles and a population of 3,000,000, or 383 per square mile. Considering the number of large cities in New Jersey, as compared

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with the cities in this territory, the largest having only 14,000 people, it is easily seen that the general population is dense. Yet there are mountainous portions almost uninhabited.

### Food Products

The greater portion of this territory is covered with mountain ranges, intersected with loess-covered valleys. The valleys are deeply cut by gullies caused by the torrents rushing from the deforested mountains in the rainy season. The sides of the gullies and many mountains are terraced and farmed, thus presenting upon every side a picture of hanging gardens. The soil in these river valleys is very rich and produces excellent crops of wheat, corn, millet, rye, cane, persimmons, pears, dates and grapes. The irrigated gardens produce potatoes, sweet potatoes, cabbage, beets, carrots, turnips, celery, onions and radishes in large quantities. Still the land is subject to drouth and supports the vast population only on the verge of famine.

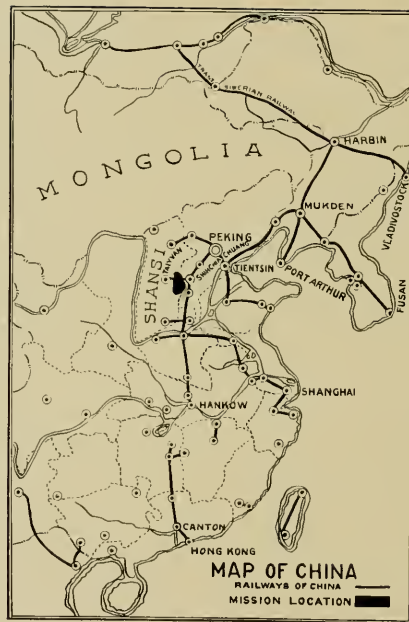
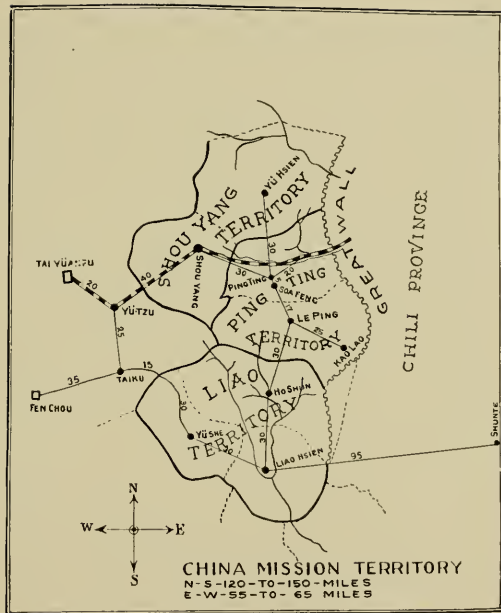
### Mineral Wealth

The Mission is located in one of the richest mineral districts of China. Coal and iron are found side by side, as in Britain and North America, and are of excellent quality. The region is a second Pennsylvania. At some

places the coal seams are said to be forty feet thick and in a position to be easily worked. It is said that at the present rate of consumption the coal fields of Shansi alone would supply the world for thousands of years. At present the mines are worked only by the Chinese primitive hand methods. The prospects for this country are very bright, and it needs only railroads, modern machinery and methods to convert the region into a hive of industry, attracting thousands of laborers, and placing its products in competition with the world's markets.

### Climatic Conditions

Since the elevation is 3,000 feet above sea level the climatic conditions are in a way favorable. The winters are very cold and dry. Dust storms, which make travel quite unpleasant, are frequent. The summers are extremely hot, and much precaution is required on the part of the foreigner. In the hot season it is really dangerous to stand in the open if for only a few minutes with the head unprotected. The native helmet is necessarily worn by both men and women for protection. Spring and autumn are usually long and moderate in temperature. The rain falls in summer and autumn. Upon this seasonal rain the farmers must depend to produce the year's crops.



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### Three Central Stations

Seven administrative counties have been allotted to the Church of the Brethren Mission. The foreign workers reside at three of the seven county seats, namely, Liao, Ping Ting, and Shou Yang. These are known as the central stations. The Mission, for convenience, has divided the area into three territories, according to proximity, about Liao, Ping Ting, and Shou Yang. The other four county seats and a number of villages within the different counties where mission work is being done, are known as out-stations. Chinese evangelists and teachers are located at the out-stations and work under the direction of the head of the department at one of the central stations.

### Ping Ting Territory

The Ping Ting territory lies to the north and comprises three counties, namely, Yü Hsien, Ping Ting Hsien, and Lê Ping Hsien.

**Yü Hsien** is the first county to the north. Yü, the county seat, has a population of 8,000 people and is a day's journey north of the railroad. It is located in a rich iron and coal district. Farming and sheep raising also are paying industries. Here the Mission has property rented

and the school and evangelistic work are very promising. The county supports 212,000 people.

**Ping Ting Hsien**, with its 250,000 inhabitants, is located just south of Yü Hsien. Ping Ting, with a population of 14,000 people, is the county seat and derives some importance because of being located on the old Tai Yuan Fu-Peking trade route. It is four miles south of the railroad. Ping Ting is in a very rich iron and coal district, and manufactures excellent pottery. Farming is carried on and many fruits and vegetables are grown.

**In Ping Ting the Mission owns property to the value of \$45,706.32, Mex.** This is in the form of land, buildings, and equipment. Six different plots—in all about ten acres—are owned. First, the small plot and Chinese house formerly occupied by the Crumpackers, and valued at \$360. Second, the boys' school compound of two acres. Land and buildings are valued at \$11,057.37. Third, the present women's hospital compound of one-half acre (in the city), valued at \$2,397.49. Fourth, the city compound of three acres. Upon this compound the church, girls' school, and ladies' house are all located. Total value, \$16,311.30. Fifth, the east suburb compound of four acres. This plot is divided into two parts—the residence compound, planned for four buildings (at present only one erected), and the hospital compound (at present con-

## The Where and What of the Mission

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taining several wards and the operating pavilion). The total value of the property and buildings is \$15,332.86. Sixth, the cemetery of one-third acre to the east of the city. Land and wall, \$247.30.

**At present thirteen workers are located at Ping Ting and direct the different departments of work.** F. H. Crumpacker is in charge of the evangelistic work. This work already has been placed upon a good footing. A church composed of reliable men and women is being rapidly built up and organized. One Chinese brother has been advanced to the ministry. In addition to the work at Ping Ting, Chinese evangelists are being directed at five out-stations. E. D. Vaniman has charge of the boys' educational work. He has a corps of five Chinese teachers under him at Ping Ting and schools opened at four out-stations. The department is growing rapidly and the schools are being made more self-supporting year by year. I. E. Oberholtzer, who is at present assisting at Liao, will return and undertake plans for the Bible school work. Dr. F. J. Wampler heads the medical department, assisted by two foreign nurses, Miss Rider and Miss Flory; also several Chinese helpers. In conjunction with the work at Ping Ting, considerable itinerary work is being done. An excellent opening has been made, and with the proposed hospital erected there is a bright future for

this department. Miss Metzger has charge of the girls' school. Three Chinese teachers are employed, the work is growing rapidly and is being placed upon a substantial basis. Miss Horning gives her time to the women. Many homes have been opened to her visits and teaching. The women are being organized into classes, taught to read and given scriptural instruction. Miss Blough works among the village women. She preaches to gatherings when possible and works personally in the homes.

**Lê Ping Hsien** has a population of 200,000 people, and is next in order going south. Lê Ping, the county seat, with 12,000 people, is a day's journey south of the railroad, and is beautifully situated on the bank of a winding river. Here the Mission has property leased sufficient to quarter a boys' school and a Chinese evangelist.

### Shou Yang Territory

The Shou Yang territory lies to the west of the Ping Ting territory. At present only one county is included. When the work is opened there Yü Hsien will be incorporated into this territory because of proximity to Shou Yang Hsien. Shou Yang, the county seat, has a population of 8,000 people, and is located upon the railroad. It is situated upon a beautiful plain, and farming is the chief industry. There are also many cattle in the district and



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stock raising gives first place only to farming. This county has recently been ceded to our Mission by the English Baptists, and the Board has decided to buy about two acres of land and sundry buildings at a cost of \$3,500. The county supports 196,000 people.

Six workers have been assigned to this station and will enter the field in the summer of 1919. W. J. Heisey will have charge of the evangelistic work. B. M. Flory will open the boys' school. Miss Clapper will direct the girls' school, and Miss Schaeffer will work among the women. Several out-stations will be opened as soon as it is thought advisable.

### Liao Territory

The Liao territory is located to the south of the Ping Ting territory and includes three counties, namely, Hô Hsun Hsien, Liao Hsien, and Yu Shé Hsien.

**Hô Hsun Hsien**, with its 162,000 inhabitants, is located just south of Lé Ping Hsien. Hô Hsun is the county seat and is a two days' journey south of the railroad. Hô Hsun is a thriving business center, with a population of 8,000 people. It is in the midst of a rich farming district. Hemp and vegetables are extensively grown. Coal is mined in the surrounding country. In Hô Hsun ample quarters are rented for a boys' school.

**Next in order going south is Liao Hsien.** Liao is the county seat and the center of industry. It is three days' south of the railroad that passes by Ping Ting and an equal distance west of the Chinese railroad in Chihli. Liao is in a farming community, but coal mining also is a leading industry. It is located at the junction of two rivers and surrounded by mountains. Liao is a city of 7,000 inhabitants. The county supports 170,000 people.

**In Liao the Mission property is valued at \$37,498.98, Mex.** This valuation is in land, buildings and equipment. Five plots of land have been bought; in all about ten acres. First, the plot containing the city chapel and former dispensary. Land and buildings are valued at \$2,200. Second, the girls' school and women's work compound, land and buildings, \$700. Third, the boys' school compound of one and one-half acres. Total value, land and buildings, \$13,375.81. Fourth, the east suburb compound of seven acres. The original plan is for the hospital, women's work, girls' school, and several foreign residences to be located upon this site. At present only the hospital and physician's residence have been erected. The value of the land, buildings and equipment is \$20,958.17. Fifth, the cemetery at the east of the city, one acre of land and wall valued at \$265.





**Liao Chou Mission Family**

Reading from left to right are Mrs. I. E. Oberholtzer, Laura Shock, I. E. Oberholtzer, Le-land Brubaker, Dr. O. G. Brubaker, Chester Flory, Mrs. O. G. Brubaker, Myrtle Pollock, R. C. Flory, Edith Brubaker, Mrs. R. C. Flory, Rolland Flory, Nettie Senger and Winnie Cripe.

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Thirteen workers are appointed to direct the work at Liao. R. C. Flory has charge of the evangelistic department. He has been working hard and patiently and his labors have not been without results. He has oversight of Chinese evangelists at three out-stations. This work is growing and becoming more substantial each year. Dr. O. G. Brubaker is at the head of the medical department. He has one foreign nurse, Mrs. Pollock, and several Chinese assistants under him. The work has been opened nicely and with the new hospital, now completed, we may predict great things for the near future. N. A. Seese has been appointed to the charge of the boys' school and will take the work in hand in the fall of 1919. A good staff of teachers is employed, and it is hoped that the work will build up rapidly under proper care. In addition to the city school, schools have been opened in three out-stations. Miss Shock is instructor for the foreign children. Miss Cripe heads the girls' school. Although the enrollment is not large, the school is doing good work. Miss Hutchison gives her time to the women, and Miss Senger is country evangelist for the women.

**West of Liao Hsien is Yu Shê Hsien.** Farming and mining are the chief industries of the county. Yu Shê, a city of 8,000 people, is the county seat. A boys' school has

been opened and evangelistic work is being done. The work at Yu Shê has grown very rapidly and the prospects are very promising. The county supports 190,000 people.

### Transportation Facilities

The Mission can be reached from two seaports, namely, Tien Tsin and Shanghai. From Tien Tsin it is more direct. Four hours by rail are required to reach Peking and from Peking a day and a half is required to reach Ping Ting, the night being spent at Shih Chia Chuang, the junction of the Chinese and French railroads. From Shanghai about three and one-half days are required by boat to reach Hankow. From Hankow it is one and one-half days' train ride to Shih Chia Chuang, where the night must be spent and the following forenoon used to reach Ping Ting. Shanghai may be reached also by rail, going by way of Peking. Another easy and direct route to the field is by rail from Japan, going by way of Korea and Manchuria. This will require five or six days from Japan to the field.

### People

The people of Shansi are very hospitable and industrious. Their working day consists of from sixteen to eighteen hours. They work slowly but regularly, and lay work aside at almost any hour to engage in a friendly

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conversation. The Shansi merchants and bankers are famous throughout the whole country, and many have accumulated large estates. Still, the great mass of people are poor, working for a few coppers per day in order to keep starvation from their door.

### Conclusion

With the opening of mines and the building of iron

fondries, which are at present being undertaken, it is only reasonable to believe that thousands of workmen will be attracted to this locality. This influx of people will be composed largely of unskilled laborers. Among them will also be many trained engineers. With this in mind the Mission must prepare to take advantage of a greater opportunity and assume a larger responsibility than ever before.

Byron M. Flory.



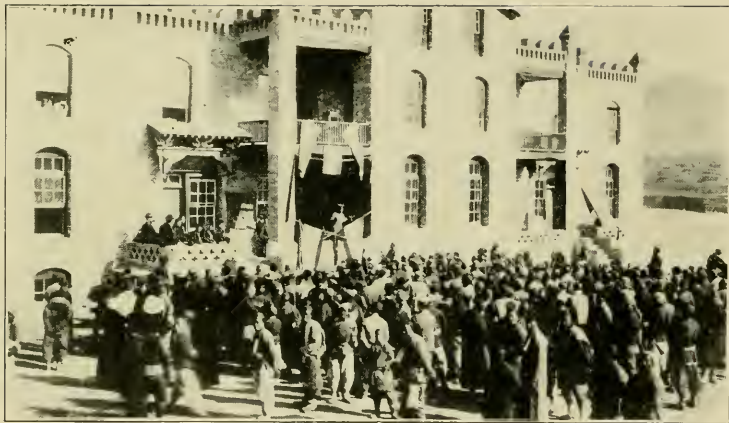
## Some Practical Ideals for Medical Missionaries

**M**EDICAL missionaries are sometimes asked if they hope to cure all the diseases that may exist in a heathen land. We most certainly do not. That is neither our hope nor our aim in doing medical mission work. If it were, we would be failures indeed, for here we very often see diseases in their worst form, and very often they are beyond human means of cure or even relief. Pus-discharging sores are pasted tight shut with glued paper or old rags, so that the pus cannot get out. Cleanliness and antiseptics are unknown. The one thing to do with a sick person is to feed him, it makes no difference whether he has pneumonia, typhoid, dysentery, smallpox or what kind of disease, and it is very important to see that he eats and eats plenty. They know nothing about the laws of sanitation and dietetics, and, if possible, less about scientific medicine. They know nothing about anatomy, hence fractured bones and injured organs are never repaired. Patients sick with internal diseases are overfed and are kept on the go lest they may starve to death or fall asleep and never wake up. In addition they are made to take concoctions composed of various kinds of disgusting articles, such as old

hats, scorpions, shells, snake's skin, leopard's eyes, and frog's toes. Children wear large red rings around their necks so they will not get childhood diseases. It reminds one of the way some people at home try to ward off diseases by wearing chunks of camphor and potatoes on their chests. The "bugs" pay about as much attention to one as to the other.

The old Chinese doctor's idea of disease and medicine is founded on mere empiricism, whose main props are ignorance and superstition. So not the smallest ideal of the medical missionary is to take the truths of scientific medicine to these people. If there were no other excuse for medical missions than this, their existence would be fully justified. A hospital well equipped with clean beds and bedding, an operating room with its pure, white furniture, laboratories furnished with up-to-date means of diagnosis is a marvel and a sure-enough miracle plant in Shansi.

A common stethoscope is a marvelous thing to a Chinese in the interior of China. The other day one of the best-educated men in Liao Chou visited the hospital. He was shown around over the building and then was given



**Dedication of the Liao Chou Hospital**

The formal opening of the hospital took place on Thanksgiving Day, 1918. The left half of the building is given over to the men, and part of the right half to the women.

## Some Practical Ideals for Medical Missionaries

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a look at the laboratory and the apparatus. We showed him the microscope, a thing he had never seen before. He was very much surprised to see how very large a common hair looks under a powerful lens. He was really perplexed and awestruck. This little demonstration gave opportunity to explain the use of laboratory apparatus in making diagnoses. They know nothing of such things, and while the Chinese are well up in literature they are far behind in science. They are rapidly awakening to this fact, and not a few of China's young men and women are entering modern medical colleges where they get up-to-date and scientific training. The best colleges and hospitals in China have been founded and are being maintained by missionary effort. This means that most of the better-trained Chinese physicians are not only well trained in modern medical science, but are also taught the Spirit of Christ.

Well-trained Christian physicians are the kind we expect to use as our associates in the hospitals that are being built at Liao Chou and Ping Ting Chou. These hospitals are in centers of vast territories and dense population, being the only hospitals for some two million people. When the hospital at Liao was opened, on Thanksgiving Day, '18, hundreds of people came to hear the speaking and to see the building. The clean, white walls

and the well-lighted rooms are a contrast to the dirty, dark, dingy rooms of their homes. The clean beds, a number of happy, contented patients, the operating room, with its "White Line" of antiseptic furniture, the wooden floors, the drug room, well supplied with clean, pure drugs, and the laboratory, equipped with modern appara-



**Liao Chou Medical Force**

Dr. Brubaker and his nurses—Mr. Duan and Myrtle Pollock. It is hoped that Dr. Yuan, of T'ai Ku, will soon be added to this number.

## China—A Challenge to the Church

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tus for diagnosing diseases, all told their own story. The contrast between this modern three-story building, which has been christened by the Chinese as a "Place for Commiserating Humanity," and the Medicine Temple, which stands on a beautiful spot down the street a little ways, is very noticeable, especially in the methods used in diagnosing and treating disease. In the hospital we do our best, with the time and means available, to make an accurate diagnosis and then treat the case intelligently and scientifically. In the temple the patient shakes a jar partly filled with sticks; then he draws out one which is his lucky number. On this he finds written the name of his disease and the prescription for the treatment. He also worships and knocks his head to the ground to the gods and tablets which are in the temple. In other words, he takes a chance, with all the odds against him, for we all know that gods of stone and clay and tablets of marble and wood cannot heal a sick man's body. Are you looking for an opportunity to be a blessing to humanity? Are you desirous of doing your share to make the world better? Do you want to make your life count most for truth, love and righteousness? If so, you will never find a better place, nor one so heavily laden with opportunities, as in the province of Shansi, doing medical mission work.

To do this work successfully we must have the love of Christ in our hearts. "Inasmuch as ye have done it unto one of these" has been the pole star to many a medical missionary, doctor or nurse, as he goes about his work of love and mercy. Do you ask if one can really learn to love the Chinese people in their sin, idolatry, filth and superstition? If by love you mean the same kind of sentimentalism with which the woman in the States fondles her poodle dog, of course we do not learn to love them, for I am sure no one really desires to fondle them. But if you mean that finer sense of emotion which causes the human heart to well with sympathy and commiseration, then it is easily possible to love them as your own brother. If you could see the happy faces and feel their gratitude, as the nurse and physician often do, you WOULD understand. They DO appreciate what we do for them, and it is proved in any hospital in China many times in the year. For fame, honor and renown men will do many things, but these alone will not cause a man to leave home, to spend his life working with and for the uplift of a people so sunk in filth, ignorance and superstition as the Chinese are. No; unless he has love in his heart for "these little ones" he will not be here. A Christian Chinese broke up his home the other day so that his wife could come to the hospital to tell the "Good

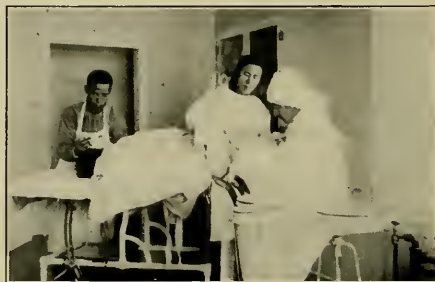


## Some Practical Ideals for Medical Missionaries

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News" to the women patients. It is easy to love a man who sacrifices and works for others, and there are many of that kind of Chinese Christians in China, who have received their light and inspiration through medical missionaries. Medical mission work pays, and it pays eternally.

All hospitals are built for the purpose of relieving suffering and prolonging life. Mission hospitals take on an additional responsibility and duty by undertaking to assist in the spreading of the doctrines and teachings of Jesus Christ, the Perfect Physician. If the young men and women in our colleges at home could get an adequate idea of the opportunities for service in the Master's cause as medical missionaries there would be no longer a dearth of physicians and nurses on the China field. Many doors, especially among the official and higher classes, are open to them that are never opened to the other workers of the station. The present governor of Shansi is very much in favor of medical missions, and he is likely to show his appreciation in using the medical workers of the province in sanitation and health propagation campaigns. Even if he does not, we can use the streets and temples in which to give illustrated lectures along these lines. The Chinese will gather in crowds to hear and see illustrated lectures on such subjects as "Street Cleaning," "The Common



**In the Midst of an Operation**

Dr. Brubaker at his work in the operating room of the Liao Chou hospital. The Chinese nurse is giving the anesthetic.

Fly," "Pure Water," and "Tuberculosis." Some of this kind of work has already been done at Ping Ting, and we expect to begin it at Liao just as soon as we can get the slides. This is a work that has wonderful opportunities. There is no limit to the amount of good that may be done, only the lack of men and means. Would that it were

## China—A Challenge to the Church

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possible to make the appeal so strongly and to picture the conditions so vividly that at least one young man and one young woman in each of our colleges at home would decide to give his or her life to medical mission work in China. Two foreign physicians, with furloughs nearly due, and three nurses whose furloughs are not so far off—what can we do in such a field? We need more physicians and nurses. The Chinese people are becoming much interested in public welfare. They begin to realize, to some extent, that man does not and cannot not live unto himself. The doctor and nurse with thorough training can play a mighty power in getting these people to accept proper laws of sanitation and health. The Chinese begin to realize, too, that personal health and happiness depend to a very large extent upon the condition of the health

and happiness of the community. The World War has forever broken down the walls between nations. From henceforth, let us hope at least, every nation on the globe will take an altruistic view of every other nation and will fully realize that each nation is dependent upon the rest, and is, in fact, his brother's keeper. No one denies that the church is facing the greatest responsibility and opportunity that she has ever faced. To carry the message of the Christ to all heathendom is recognized as the church's inherent duty, and it must be done quickly. In taking this message to heathen China, the medical missionary will be one of the main factors, for his work is that of a Christian.

O. G. Brubaker.

Liao Chou, Shansi, China.

## The Medical Missionaries in Times of Crisis

CHINA is a land where filth, poverty and disease go hand in hand. During hundreds of years, the native doctors have made little advance in their profession. Their knowledge is merely empirical. They have no medical colleges nor examination tests. Their practice is based as much on superstition as on any real relationship between disease and treatment. The ignorance of the people makes this possible. The very simplest notions concerning anatomy and physiology exist, and a correct diagnosis in most cases is impossible. As to remedies, some of them are most absurd. I have seen the following prescribed: Goat blood for anæmia, maggots for dysentery, ink for hemorrhage from the lungs, and plaster of paris for preventing the plague.

In the field of preventive medicine little is done. With the exception of vaccination against smallpox, no attempt is made to prevent the spread of contagious diseases, and very little is done toward preventing infectious diseases; hence, it is not to be wondered at that epidemics of typhus, diphtheria, scarlet and typhoid fevers should assume serious proportions at times. To give you a good idea of the relation of the physician to these epidemics and other

crises, I will take as an illustration the fight against plague in North Shansi in 1918.

The estimated population of Shansi Province is twelve million. For these twelve million people there were only six foreign physicians and one Chinese physician with anything like an adequate medical training. There were several men in the provincial army who had been trained, although very inadequately, in scientific medicine and surgery. There were also a few men who had been trained as assistants in the Mission hospital at Tai Yuan Fu. These were the medical assets with whom Shansi faced the oncoming of the pneumonic plague, or "black death."

The governor of Shansi asked the missionary doctors to help stop the southward advance of the disease, and these men were soon throwing all of their strength into the work as the plague was rapidly spreading. Pneumonic plague is spread only by contact with those suffering from the disease. Our problem, therefore, was to prevent infected persons from mingling with other people. The incubation period of this form of plague is three to five days. Since it was possible for some one to become in-



**Liao Chou Hospital at a Distance**

Dedication day at Liao Chou. This is the first of the buildings erected in the Mission compound just outside the city wall. The plot reserved for the church building is to the right of the picture. The Girls' school and Women's Work compound are just beyond the hospital compound to the left, and the residence compound is still farther toward the left. The hospital faces south.

## The Medical Missionaries in Times of Crisis

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fected from some other person without knowing he had been in contact with a plague patient, it became necessary to isolate whole districts at a time.

In trying to prevent travel from the infected regions into the uninfected territory we soon found our numbers too small. We called for doctors from other parts of China to help us, and when these were still insufficient, evangelistic and educational missionaries were called for. Many Chinese nurses and a number of foreign-trained Chinese doctors from other provinces also came to our rescue.

A missionary doctor, who had had experience in the Manchurian epidemic in 1910-11, was made chief medical advisor to the governor of the province, and this man was the link between the governor and the staff in the field. There were three other missionaries helping in headquarters in Tai Yuan Fu. There was much letter writing, many telegrams to be sent, statistics to be tabulated, accounts to be kept straight, supplies and equipment to be bought and forwarded, and much telephoning to do, as the field forces were directed and kept coördinated by telephone, and practically all the field reports were received by telephone. Excepting the chief medical advisor, all the doctors were out in the front line putting into operation the necessary quarantine and sanitary

measures. This was difficult because of the ignorance and poverty of the people, and sometimes was even more difficult because of the unwillingness of some of the local officials.

Before we left headquarters we were supplied with official papers which gave us authority to demand help from the local officials in the prosecution of our work, and also passports for travel. Telegraph and telephone passes were given so we could communicate fully and freely with headquarters. The work in the field was made much easier by this official backing, and when some local official tried to block the preventive measures instituted, he was removed from office at the request of the doctors.

The work of the physician was that of director of local campaigns, and chief health officer in the district where he worked. Here was a city which needed to be protected from plague which was prevalent in villages only a few miles away. Part of the city's food supply came from some of these villages, and all of the coal supply of one city was carried by teamsters and carters whose homes were in a badly-infected village. It was necessary to show the people in the city their danger, protect them from that danger by preventing the drivers themselves from entering the city or coming into close contact with city people, and then going out to the infect-



**Hospital and Residence Compound, Ping Ting Chou**

The left half of the compound is reserved for Missionary residences, of which one has already been built for F. H. Crumpacker's. The right half is given to the Medical department. The buildings in the center are sick wards. The building to the extreme right is the operating pavilion.

## The Medical Missionaries in Times of Crisis

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ed villages and telling them how to overcome the plague, and see that they put rigid quarantine measures into operation. Deaths from all causes within the district were to be reported, and these had to be investigated.

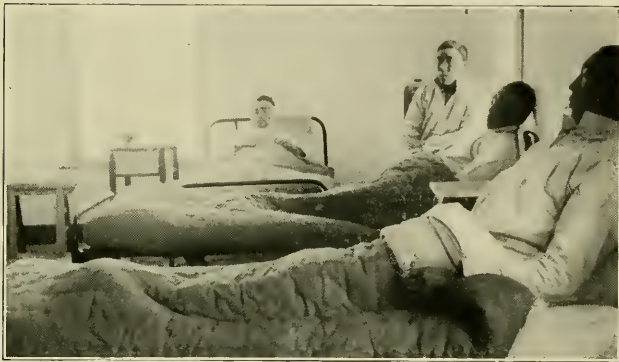
To keep all these duties properly cared for we had to have many helpers and assistants. Here the other missionaries were most useful. We trained volunteer sanitary corps, and the local police, together with many of the soldiers, were at our disposal. There were also some deputies sent out from the provincial capital to assist in the work. To keep all these elements employed successfully was quite a task, but it was necessary if the work was to be done.

The size of the task is more easily realized by thinking of the business of a city of 25,000 to 30,000 at home. How do you think the merchants and population of such a city would respond to an order to close all business houses and stop practically all food and fuel from coming into the city for an indefinite time just before the Christmas holidays? This, too, when the people didn't understand in the least bacterial causes of disease and the mode of infection. This illustrates what was done in one of the districts where I worked.

The method of handling a village already infected was this: The head men of the village were called upon and

told the seriousness of the situation, the nature of the disease, mode of infection and prognosis. They were then told to close all business houses and prevent intercourse between houses. No one was to leave the village and they were not to allow strangers to come to the village. Any one who had been in contact with a person sick with the disease was to be closed up in his own court and not allowed to come out until the period of incubation was over. He was told to live in a room to himself. When some one within the courtyard had the disease, all those living in the court were locked within, being instructed to leave the sick in one room, only have one person attend the sick, and this attendant to have a separate room. The rest of the family were to keep absolutely away from the patient and the attendant. The courtyard was supplied with water and food by some one appointed by the village elder. When the sick died they were buried by a burial squad specially trained for that purpose. The person ill, the one attending the sick, and all contacts were given masks and told to wear them, as this was the means of preventing infection. Thus, should one of the contacts come down with the disease, all the rest of the family would be protected.

By such means village after village and county after county were rid of the disease. After two months all



**Corner View of Men's Hospital Ward, Liao Chou**

The sick are taken from their own filthy vermin-filled clothing and brick beds, to these well ventilated wards where clean clothing and bedding are provided. Here many of them receive their first knowledge of a true God and leave with a new hope and joy. In this way the soul is reached through the needs of the body.



## The Medical Missionaries in Times of Crisis

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the territory in Shansi south of the Great Wall was declared free from the disease.

This, briefly stated, is one item out of the notebook of the medical missionary. There are many other items like this one which are in addition to the regular work at the station where the doctor is located. During the preparation of this article, the writer had two telegrams urging him to come to Siberia to assist the American Red Cross forces in taking care of the wounded Bohemians. And think of the typhus fever that will travel eastward with the civilian refugees! Then there is tuberculosis to fight among the soldiers as well as among the refugees. It is cold up there and it may be dangerous, too, but

could you stay at home in face of the need? There were during the same time other calls to assist outside of his immediate field.


To look after the health of large camps of refugees after floods, drouth, and famine is not the smallest call that can come to the medical man. Wounded men and women, after bandits and robbers have visited a city, are the source of another big call. Summonses like these are sure to come in large numbers until the medical needs of the country are better provided for. Don't you want to have a part in answering them?

Fred J. Wampler, M. D.



## Kindergarten Work on the Mission Field

Winnie E. Cripe

 HIS department of our work has not yet been opened in any organized effort in China, but we do not hesitate to say that it has been sadly neglected. Something has been done in connection with our girls' schools and women's work, but in every case time must be taken from the regular work of these departments in order to reach this need. This ought not to be, for it is a hindrance to both lines of effort. In order to relieve the present situation let us look at the matter carefully under three heads and see if we can find a solution to the problem.

### I. An Appeal for the Kindergarten

Let us take a look into the work of the kindergarten at any place and see what it stands for and does. In this department children from three to six years are admitted. In view of the claim of a famous psychologist that two-thirds of a man's learning is acquired before he reaches the age of six, does it not seem that this is the most important part of a man's life? This is the most active as well as the most plastic time, and, in organized effort for

the betterment of man, the kindergarten alone is in position to meet this opportunity. This is when the child is learning to use its hands in play, in helping itself, and in giving vent to its feelings. How often have we heard such expressions as, "He has used his hand thus [in gesture] since a child," or, "I would have recognized that man by the expression he uses and his mannerisms retained from childhood," or, "He has slept in this position since a child"! It is the time when he learns to use his feet and forms habits for the use of his body which remain with him through life. In this time it is usually determined whether he shall use his right or left hand most. It is when he learns to think for himself, defend himself, and lays the foundation for his habits and character through life. It is the rare opportunity of the mother to direct all of these activities of her child and is her largest opportunity for making of it the kind of man of woman she desires it to be. The ordinary American mother either does not see this opportunity or does not take time to embrace it. If this can be said of the intelligent



**Girls' School at Liao Chou**

Miss Winnie Cripe and her Chinese assistants are the driving wedge of bound womanhood in a remote district of backward China.

## Kindergarten Work on the Mission Field

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American mothers, how much more is it true of China's poor, illiterate mothers!

When the mother fails to seize this opportunity—which is so soon lost in the life of every man and woman—**the kindergarten is the only alternative.** Is it asserting too much to say that the molding of the future manhood and womanhood, home, church and state of China lies within the province of the Mission kindergarten? Allow me to say an emphatic NO, for unless the Christian missions arise to meet this great need it will not be met in the present age, and the status of the coming age is being determined now! Reports tell us that there are now but ten organized kindergartens in China, with three hundred pupils enrolled, and we may well say that three-fifths of China's population, or about two-hundred and forty million children are passing through this important period while you and I are deciding whether or not we are going to help them!

This is the time to teach children to keep clean hands and faces, to care for naughty noses and unruly tongues, not to spit on floors, to teach little hands not to strike, or feet to stamp when displeased, thus laying a foundation for better sanitary and mental conditions, of all of which China is in such dire need. It is a time to create a love for birds and flowers, thus drawing the soul toward

the beautiful. It is the time to teach the little hands to fold, feet to be quiet, head to bow, eyes to close, and the little heart to reverence and pray to the Father, or the holding of incense in the hand and bowing the little knees in worship to idols—which shall it be?

Froebel says that the work of the kindergarten is "To lead up from life, through life, to life"; that the chief end of education should be to bring the human soul to a consciousness of his oneness with the Divine Source of all things." He places emphasis upon the natural growth of the child through experiences of his own gained by the use of his hands. Pestalozzi expresses a cardinal principle of education when he writes, "Nature develops all the powers of humanity by exercising them. They increase with use." H. Thiselton Mark says, "Instead of three R's it is being suggested that the true elements of education are better included under the three H's, the training of the head, hand, and heart. Without these there is a half-wasted use of the golden years of childhood." "Any system of education is incomplete which does not train the hands of the children to work in unison with their thought and will." "Many a boy has been slapped for trying to make a man of himself," when there was no mother or kindergarten to help him do it and he attempted it alone.

## China—A Challenge to the Church

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In neglecting kindergarten work we neglect one of the essential lines of mission work, not only for the reasons already stated, but also let me add that this is the time to get boys and girls under the influence of the Gospel before they have become indoctrinated in heathen religions and practices, which are absurd even to the child-mind after a few months in the mission school. Aside from its inherent value, the kindergarten is found to be a most effective agency in securing cordial entrance and welcome into homes hitherto closed to the missionary. This is also the opportunity of the mission to get a hold on China's girls before their little feet have been bound and broken, and cases are rare where they submit to it after they have Christian teaching. This is the time to get a hold on them before they are betrothed to heathen men who are two or three times older than they, and who want them as mere chattels to continue their posterity.

Why do missionaries who work in districts lying in the interior of non-Christian lands find such great difficulty in convincing the native people of the veracity and blessings of the Christian religion? It is because the only religion they have ever known was so thoroughly taught to them in childhood that in many cases it is most difficult to effect a change. The Protestant

Christian Church has for ages been asleep to her largest opportunity for advancement. Let us cite proofs of this statement. In the days when Judaism was prominent in the world great stress was laid upon early training of children, for every son was expected to receive teaching in the home until the age of five, after which he was sent to the local synagogue to be under the teaching of strict Jewish rabbis. Jewish children were so thoroughly grounded in the traditions of their fathers that it has become a common saying, "Once a Jew, always a Jew," and to bring the Jews to Christ is, today, one of the greatest problems of the Christian Church. Note also the unparalleled growth and loyalty of the Catholic Church, and bear in mind that its leaders credit their success to their faithful attention to the teaching of children. They are constantly devising plans for enlarging and perfecting their educational work among them. Some of the largest kindergartens in the States today are Catholic. They say, "Give me your child till he is seven years old and he will be a Catholic all his life." They have proved that emphasizing thorough training of children is a successful method of molding and directing the life of the masses.

The heathen Chinese parents are eager to train the little hands to burn incense, to bow, kneel—yes, to bring



**A Sunday-school Kindergarten Class in Liao Chou**

The missionary must forget the filth and rags if he would win the heart. Every Sunday Miss Cripe gathers these children into her court for a little instruction and play.

## China—A Challenge to the Church

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the little forehead to the ground in real worship before idols, which they are made to believe can bring a blessing, for even they know that if the child is well taught when in the plastic age, "when he is old he will not depart from it."

But what are we doing on the mission field today? Simply going out in the field where thistles have been sown, and well sown, expecting to reap sheaves of wheat. We note that the wide-spreading branches of a large tree are dying, and are wearing ourselves out trying to locate the cause in the top when it is at the root—a defect where the trunk began its growth. We have the Master's own reproof, "The sons of this world are for their own generation wiser than the sons of Light." That "As the twig is bent so will the tree grow" is as true of men and women as of trees. Dear coworker, can we not see that we have not only been neglecting, but have been blind to almost—if not quite—the largest opportunity on the mission field? Since it is one almost wholly unoccupied, may God help us to enter and sow the seed where the soil is fertile, is comparatively pure and free from the stains of sin and idolatrous teaching! It is just as easy to teach little lips to say "Jesus Loves Me" as "Ah-Me-Ta-Fu" (a common cry to Buddha), but most of our mon-



**A Jolly Old Inn-keeper**

He is one of the indispensable fixtures of road travel. At his inn we stop during the heat of the day, eat food and rest for an hour or two. He is a friend to everybody.

ey and effort is spent in trying to get the youth or adult to revise their songs and petitions.

### **II. An Appeal to the Kindergartner**

To the one who is planning a student career or life work let me ask, Are you seeking one that will rank in importance in the world? Are you looking for a **real op-**



## Kindergarten Work on the Mission Field

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**portunity?** Do you want a hand in helping to make the China of tomorrow a Christian China? Do you want to help raise the standard of moral, intellectual and spiritual conditions among one-fourth of the population of the world? Does it appeal to you, kindergarten teachers, that there is an opportunity for coming to the rescue of your Chinese sisters who are living lives of suffering and woe because no one taught them and their mothers when they were small, and there is no one to teach their children until they, too, have passed the formative period of their lives?

Just now we are sending in a call to our General Mission Board for a graduate kindergartner, first to assist in the work at the stations during the time when Bible classes are held for women. Those in charge of this department of work are holding station classes of from two to three months at different times in the year where women come to learn the Gospel, who could not possibly come were they not permitted to bring their children along. This little group of children has been growing till it has organized itself into a kindergarten without a real teacher—just any one of the missionaries helping them as they find time. The same conditions are arising in every place. If you are ready for this work, may the Lord lay it upon your heart to come to do this, and to

train native teachers. If not, is it not worth getting ready for? You should have a full kindergarten course, a good knowledge of the Bible, the kind of love Jesus had for children, "the head of a man and the heart of a child."

An associate missionary working under another Board in China at a station that had been established for thirty years made this remark: "Our present native teachers in schools and our pastors are the grandchildren of the men and women our senior missionaries converted. We are reaping from their labors." **Now is the psychological moment for kindergarten work to begin in the Church of the Brethren in China!** It is an opportunity of a lifetime to gather human buds to nurture and train till they are no longer small and tender but have developed into great, strong, beautiful life-flowers, giving forth beauty and fragrance in the kingdom of God! This is the opportunity of the kindergarten! This is the opportunity of the kindergartner!

### III. Appeal for Funds

A word to those whose hearts may be moved by the reading of these lines to "Come over and help us," but who never can come, or be kindergarten teachers. Don't you know that the man who walks behind the plow, keep-

## China—A Challenge to the Church

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ing his hands firmly on the handles, is as essential and plays as great a part in turning over a field of sod as the point that pierces the earth and turns it? Were it not for his hand the point would soon be on top of the ground. Perhaps some young lady is ready and eager to take a kindergarten course and come over to do this work, but has not the means to do so. Perhaps she is ready, but no one will send her. Perhaps she may come and has no equipment. Kindergarten work cannot be successfully carried on without equipment, and it is rather expensive. Most of it must be brought from America, though some native materials are now being made and more can be. What work has been done has suffered for need of equipment. The China Mission Year-

book states the fact that the usefulness of kindergarten work on China seems to be limited only by the lack of funds and qualified teachers. The children are here and waiting; do you want to help them?

Finally, let me say that other missions have struggled along for years before opening this work, and in the past few years have been realizing the need. May we not seize the opportunity **now**, that we may in twenty years reap the results that they are reaping after fifty years of labor? Jesus said, "Suffer the little children to come unto me and forbid them not." Let them come to the future Chinese home, nation, and to **him**, through the kindergarten!

## A Christian Education for Chinese Girls

### Present Condition

**N**O doubt but the greatest need of China at the present time is a Christian education for all her boys and girls. For years this important factor has been neglected, and in many districts gross ignorance and superstition prevail. Men and women are eking out a mere existence. They are born into the world, eat, sleep, sicken and die without ever having known that the life given to them was created for some nobler purpose.

The fullness and richness of life have not been experienced by thousands and thousands. Why? We may answer by two quotations: "The hand that rocks the cradle rules the world," and, "No nation can rise above its mothers." How many men have testified that all they are they owe to their mothers! What can be expected of a mother whose chief training has been to be "perfectly submissive"—the aim advocated by one of the sages for woman's education. Thus individuality and originality have been bound down even more seriously than the bandages that crush the tender feet of the little girl.

When individuality does exert itself it often takes a very unpleasant form, as stubbornness, violent fits of anger, suicide. This aim of education has not, after these centuries of time, given China's women true gentleness, politeness, humbleness, which is so highly prized by her people. These virtues are ours through being a follower of the meek and lowly Jesus.

So many children receive the greater part of their training on the street, which is anything but uplifting. How can a mother teach her little ones that which she herself has never learned? How can she lead them the way she has never trod? She knows neither the child given to her nor his needs. There are no regularities in food and sleep. She is ignorant of children's diseases. Hygiene and cleanliness are terms not used in her social circle. The result is that infant mortality is about 69 or 70 per cent. There are no bedtime stories, no "Now I lay me down to sleep." Oh, how these mothers need a course in domestic science, sanitation, hygiene, and **child psychology!**



**Ping Ting Chou Girls' School**

Miss Minerva Metzger is in charge of this department. Many of these girls come from what the Chinese say—very good homes. Some of these are Christian girls and we endeavor to engage them to Christian boys for husbands.

## A Christian Education for Chinese Girls

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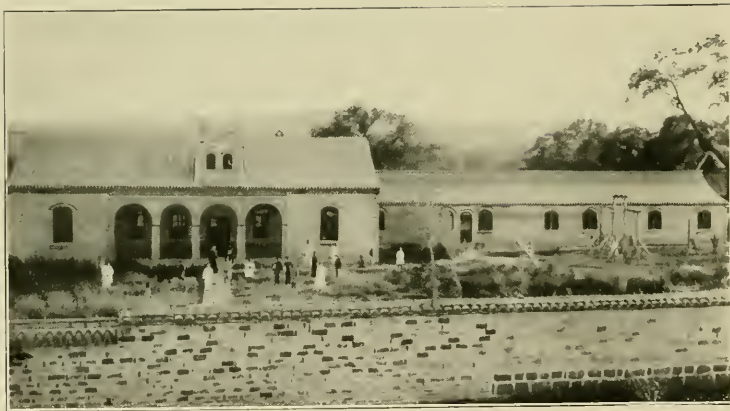
### The Opportunity of the Mission Schools

So long has China's womanhood been looked down upon and real home life been unknown, that we cannot expect a girl reared in such an atmosphere to form any very high ideals for her life or her future home. She needs a new environment, which will make her realize that she has an important place to fill in the world. She is starving for that which will give her new life, a new heart and new ideals. As I see it only the school can do this, and the mission school alone can give her the highest of ideals. She needs a training of head, hand and heart. The government schools are doing some for her intellectually and industrially, but as yet there are comparatively few of these schools, and they reach only a small minority of the girls. In our Ping Ting District of 600,000 people there are fewer than one hundred and fifty girls in school. **The need is imperative.**

The Chinese girl needs not only instruction, intellectually and industrially, but also socially and spiritually. Her feet, too, need to be placed on the solid Foundation, Jesus Christ. What is her relation to the society of which she is a member? For what part of its development is she responsible? How can she best fulfill her mission in this society? She may know, she may be able to do,

but she must have a burning desire to "put her shoulder to the wheel and help push." She must be strong enough to stand alone, if need be, for justice and righteousness. She must have courage and confidence to instill and propagate a new life into the minds and hearts of the society of her own neighborhood. She must be ready and willing cheerfully to meet all opposition. She must know the spirit of sacrifice. She must have gentleness of spirit, firmness, poise, conviction, faith, courage to lead. It is the business of the mission school to prepare her for this true leadership; to give her the knowledge of the Word of God; to guide her to the feet of the Master, where she may learn of his wonderful love and see a new vision for the womanhood of China.

While the old philosophers set down some great principles in their moral codes for right living, they have failed to enliven the soul. The years have proved they are dead and have no power to change the heart. If the girls, who are to be the future mothers of China, may have an opportunity while in school to make Christ the center of their lives, it will mean everything to the future generations. One of China's own sons has said, "If the Far East is ever to be evangelized it must be evangelized by the Far East itself," and, "To evangelize the student is the first step." To evangelize only the young man,



**Ping Ting Girls' School Building**

This view is taken from the balcony of the "Ladies' home." The left half of the building is used for class-rooms and an auditorium. The dormitories are to the right.

## A Christian Education for Chinese Girls

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while his sister and wife continue to live in the old environment, is encumbering him with a dead weight of ignorance and superstition. If his home is to be what the Father intended, "God's first and holiest school," then both need to be Christians.

### The Responsibility of the Church

It is claimed that the mission day school yields a more profitable return for the amount invested than any other enterprise on the mission field. We need to realize our great opportunity. Times are changing. Girls are attending the school, and more will be entering. These will be the leaders of the new China, the teachers, the nurses, the Bible women, and the future housewives and mothers. We long for the time to come, and it is coming, when girls will be going out of the schools and returning to their villages to overcome them; when they will organize the girls into classes, hold meetings for mothers, teach the village school; when from this center will blossom forth all that changes the dismal waste into a beautiful garden of joy, peace and happiness.

The opportunities of the Chinese girl are not limited by the girl herself. She, too, will be the sum of her choices. Will the church rise to her privilege and establish, equip, and maintain such schools where she may

have an opportunity to choose the living Christ as her Savior? This is just what I want to ask you to do. There are many girls who will never be educated unless you educate them. We are needing some talented young women, who will be willing to lay their lives on the altar and serve God's little ones in China. We are needing your financial support for boarding schools and day schools. We long to have a share also in the higher education for the women of our province, and in a normal school for the training of the teachers for these schools. May no one be deprived of the joys of the kingdom of God because of our failing to do his bidding.

A few statistics of the education of girls in China, taken from the Yearbook for 1918:

### All Societies

1915, Women teachers, .....	2,528
1916, Women teachers, .....	2,743
1917, Women teachers, .....	2,998
1915, Pupils in elementary grades, .....	42,802
1916, Pupils in elementary grades, .....	47,645
1917, Pupils in elementary grades, .....	51,905
1915, Pupils in middle school, .....	3,266
1916, Pupils in middle school, .....	2,844
1917, Pupils in middle school, .....	2,679
1915, Students in colleges of university standing, ..	84
1916, Students in colleges of university standing, ..	19
1917, Students in colleges of university standing, ..	14
1915, Normal and training schools students, .....	1,990
1916, Normal and training schools students, .....	2,087
1917, Normal and training schools students, .....	1,871

Ping Ting Hsien, Shanst, China.

Minerva Metzger.





## The Opportunity of Christian Education in China

"I am come to do the will of him that sent me." "I am come that they may have life and may have it more abundantly." "As the Father hath sent me, even so send I you." "Let your light so shine that men may see."

**T**O be educated is to live. The more complete the education, the nearer perfect is the life. Human life is the highest form of creation, having been created with a soul, a moral faculty. With this faculty undeveloped man is a menace to society, a mere reasoning animal. Hence the need of Christian education.

Christ lived and died for humanity. He taught that "no man liveth to himself." It is also true, and more so today than ever before, that no community, no state, no nation, liveth to itself. We are realizing today that all men are brothers, in a more complete sense. Many are asking themselves, "Am I my brother's keeper?" Christianity answers, "Yes." The civilization of today is demanding a positive answer. If I am my brother's keeper, what can I do and what ought I to do that my brothers in China and in the world may be kept—may enjoy brotherly relations? What can I do that will make us more able to help one another to live the abundant life?

The standard of **Christian education**, which we have the opportunity of knowing, **makes our responsibility to others**, in this brotherhood of nations, the greater, and the demand that we fulfil this responsibility the more imperative. This Christian education which we have is the light we are to allow to shine in such a manner that others may see.

Our **purpose in this chapter** is to show that China needs this light of Christian education and that we have the opportunity and are obliged to help her to get it. In doing this it is essential that some facts in the history of China be noticed, such as her strength, her education of the past, and present tendency and danger. Then we should study our opportunity and obligation, how to meet it and what is needed, that it may be met to His glory.

Last summer I heard one of the young leaders of China make this statement, when speaking to some 200 of the young men of Shansi: "Twenty years ago the young men of Germany were thinking war, were studying war; today she is having war. What the young men of China are thinking today, that China will be twenty years hence. The apostle John's reason for writing to young men was,

## China—A Challenge to the Church

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"because you are strong, because you overcome." The **strength of a nation is in its young men.** What of China? She has 120 millions of them. What are they thinking? What should they be thinking?

**China is a capable nation;** a nation of 400,000,000 people, one-fourth the population of the globe; a people with physical, mental and moral capabilities second to none; a people whose public school system dates back to the time of Abraham, some 2000 B. C; a peaceful, capable people, possessing great patience and skilled in many ways. The inventions of printing, gunpowder, the compass and many others of great utility were produced by them. Well, you will ask, and with reason, if China is so capable, why is it that 90 per cent of her men and 98 per cent of her women are **illiterate? Why has she not developed her education?** Simply because she has not felt the need. As Dr. Ping Wen Kuo says, in his book entitled, "The Chinese System of Public Education," "There was no necessity for it. For centuries China, secluded by sea, mountain and desert, did not come in contact with western nations. With no railways or steamboats, telegraphs or telephones, and few if any newspapers, life was simple and limited. The traditional system of education was sufficient to insure the safety of the nation and the content of the people." China's education has, for centuries, con-

sisted chiefly in the memorizing of the classics which contain the teachings of their sages. Thus we see that the chief factor which has hindered China's development is her undue reverence for "the good old times"—a looking backward instead of forward.

But **China is awakening.** The new education of China is demanding the world's best in scientific inventions. She is realizing new life possibilities. The increasing brotherliness of nations has compelled China to recognize her brothers. This fact has awakened new desires and a realization of new needs to be supplied, which has made it imperative that she change many of her social customs and create a new educational system to meet these new-felt needs.

China has always revered learning. The **present tendency** is only changing the content of that education and making it more general. The worship of dead forms of the past is being supplanted by living truth—by scientific training which will better fit the young men of China for useful, productive citizenship. Young China is slowly recognizing the dignity of labor. She is applying new and scientific methods. She is striving to live a fuller life. Shall her ideal include the spiritual as well as the material?

The whole world movement, especially since the war,



**Ping Ting Boys' School Building**

A large audience room and several class-rooms take up the second floor. The first floor is wholly given over to dormitories. The manual training rooms are in the building to the extreme right.

## China—A Challenge to the Church

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is toward intensified commercialism. China is swinging into this world movement. Will Christianity keep the ideals of the masses higher than material things? The **danger** now is that the result, for China at least, will be a soulless commercialism, and her present religions be supplanted by a confirmed **atheistic materialism**. Chinese students are giving up their old religions because their study of the sciences proves that many of their beliefs are only foolish superstitions. The great need of China today is a religion which does not conflict with true science and progress, and which develops and strengthens the moral side of life. Christianity is such a religion. What can we do to furnish it? Here is the opportunity of Christian education.

Since China needs Christian education, and we have it in good measure, are we not under **obligation**, as her Christian brothers, to use every **opportunity** in helping her to obtain it? Let us make **a comparison** and consider our obligation. Can you imagine the contrast? The average Chinese is trained from childhood to worship idols, that he may be prospered in the getting of material things. He is also taught to worship his ancestors, so that their blessings and ability to get gain, even to the using of questionable means, may be his. It is a common saying among these people that no Chinese can

be honest and succeed in business. Now compare with this a life trained in Christian principles, from childhood. He is taught to be honest, true to his God, whatever happens; one who always enjoys a clear conscience because he tries to serve his brother. Has not **the Christian life a duty to perform** toward his idolatrous brother in China? Having been reared in a Christian home, where Christian truth is taught and lived, is no small privilege, and having been educated in efficient schools, studying under the direction of trained, conscientious teachers, one is especially fitted to be of service to a country or community which is desiring to develop an efficient school system.

**Christians of America have special opportunities** in China because of the feeling of **friendship** which China has for the United States. One of the first questions a Chinese asks on meeting a foreigner is, "From what country do you come?" When you answer, "From the United States," his face lights with pleasure as he answers, "We are friends." And he will likely compliment you by reminding you that the United States is the richest country in the world. This friendly attitude gives the American a special opportunity. Friendship is invited because the United States has been friendly to China. Also, since the ruling motive of most every Chinese is to

## The Opportunity of Christian Education in China

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become wealthy and the United States is the wealthiest country, they naturally look to the people from the United States as being the ones who can best teach them how to obtain a good share of this world's goods. Here we need to **exercise care**, else our Chinese friend may lose sight of and undervalue real worth in his search for gold. We must tactfully use this position and lead him to value and desire what is worth more than all material things; viz., character, without which, according to eternal standards, all things are valueless.

The **missionary can do much toward meeting this obligation**. He can make good use of this opportunity to be of service to the development of Christian education, especially if he continues teachable, as any good missionary must. His coming in contact with educators from other countries, and with those who have had years of experience in China, his attendance at educational association meetings and other conferences where educational problems peculiar to China are discussed, fits him in a special way to be of service in applying the best methods to meet the present needs.

China needs Christian education. We have it and also have the opportunity of **supplying this need**. How shall we go about it? We need now to apply the principle of apperception; i. e., we must adapt the matter to be taught

to the knowledge and experience of the pupil. We must have a point of contact and work from this to the truth to be taught. Most effectively to help any individual, he must first be made to feel his need. He must desire to be helped. So our first step as Christian brothers to China is to get her to realize her need of Christian education. But how? Let us follow the example of the Model Teacher, the Christ. Let us establish **model schools** whose graduates, like the apostles, will be truly educated, will be living examples of Christian truth, strong forces for the right, leaders against all the forces that tend to destroy true character. Such lives will influence other students to aspire to their ideal, and they will thus feel the need of Christian education. Our schools must develop and **train Christian leaders**.

To do this we must **practice the Christian truths** we wish to teach. One of the most needful of these is efficiency. Every mission school should be a **model of efficiency** in the line of work it attempts to do. Chinese institutions, as a rule, are very prodigal in their use of funds. Holidays are many and schools often are dismissed for very slight causes. Teachers are not particular as to the faithful keeping of classes. They do not realize their responsibility to their students. Definiteness and certainty, the things that make for faith, efficiency and



Y. M. C. A. Student Conference at Tai-Ku

## The Opportunity of Christian Education in China

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progress, are lacking. When mission schools **prove their efficiency** and real helpfulness in any community, those in charge of government education will be glad to have friendly relations with them and to pattern after their example.

The governor of Shansi is quite favorably inclined toward **Christian** schools, and the prospect of having definite Christian teaching in the university at the provincial capital is very promising at present.

In addition to serving as models of efficiency in regular school work, the mission schools should **set moral standards**. Indeed, this is the chief reason for their existence. They should be dispensers of Christian truth, living examples of the Christian life, shedding forth moral light, as, "cities that are set on hills," veritable lighthouses, lighting the way to life.

### Needs of Our Mission

Briefly, what are the **needs of the China Mission**, that she may do her part in meeting this great opportunity of Christian education? First, we need **men**. That our mission schools may be model schools, we must have **model teachers**. These must be trained from the Chinese Christians in our primary mission schools. To train these teachers we need a training school, a **Teachers' Normal**,

where they can spend a few years under the influence of true Christian teachers. These Normal School teachers must be mostly educational missionaries. These men, with the district supervisors, must be men of tact, praying men, brotherly men; men who can appreciate the other fellow's situation, who can sympathize; men who have "compassion," like the Master. You ask **how to prepare**. Complete a good college course. Practice Christian work. Do some teaching. As the educational missionaries' chief work is supervising, some experience in the management of teachers is very much to be desired. It is well for every missionary to have some knowledge of good business methods. Commercial teaching is in demand. Vocational teachers are sought after. Any preparation is of use here, and the best is none too good.

Another need is **funds**. That our mission schools may serve as models they should be well equipped and housed in good buildings. We do not ask for the best there is to be had, but something simple and substantial. Our mission schools will always need funds from outside sources. They can never expect to become self-supporting, any more than our church schools in the homeland. Scholarships should be maintained, so that sufficient native teachers may be trained for teachers in our primary schools.

## China—A Challenge to the Church

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Then, along with yourselves and your money, we need your **prayers**. Pray that God's wisdom may lead and guide the men and means provided into the most efficient ways of Christian, brotherly service to these people; that they may know the source of all true comfort, joy and peace—may become educated Christians.

Here is the question every Christian should ask himself: "Will I allow my light to shine in China? Will I be a brother to these people, helping my church to make the best use of this opportunity by giving myself or of my means for the establishing of Christian education in China that these people may live the Abundant Life?"

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## Vocational Training as a Practical Solution for Some of China's Problems

CHINA is a land of unsolved problems. She clung tenaciously to her ancient customs and institutions while other nations gradually advanced to a higher order. When at last, through more intimate contact with the Western world, China came to realize her position it was evident to her that great and rapid changes would have to be made if she ever expected to take her rightful place among the family of nations. It is a response to this idea that has produced the period of transition through which she is now passing. New in her history, and unlikely to occur again, is a period "pregnant with such marvelous opportunities for constructive education. It is the purpose of this article to discuss vocational education as a practical solution for some of the problems that now confront China.

### Poverty

One of China's most acute problems is that of poverty. Dr. Arthur H. Smith, an eminent authority on China, said that "the most striking thing about China is her poverty—everywhere poverty, poverty." This condition is not

due to an unfavorable geographical position, nor to a lack of natural resources, but to the Chinese themselves. Until recently they opposed innovations, and so blocked every line of progress. They have thus kept themselves ignorant of a better standard of life and the elements necessary to supply the needs of a higher standard. We now hear much talk about the Chinese population crowding on their means of subsistence. This is true if we qualify that expression by saying that it is so under the present methods of production and distribution. But if we take into consideration the possibilities for improvement along both these lines there is no need for apprehension about the subsistence of the Chinese. It is for the advancement of production and distribution that vocational education is certain to play an important part in the future.

Vocational training will play an important part in the solution of these problems because the potential elements that make such training exceedingly fruitful exist in China. These potential elements are, (1) large natural resources and (2) an innate aptitude in farming and mechanics. A recent writer in the North China Daily

## China—A Challenge to the Church

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News said, "Two very striking things about the Chinese are their use of man power instead of steam and their aptitude in mechanics." The Chinese have never learned to use steam or science in production or transportation. Their manufactures are in the handicraft stage, except what has been copied from the West in recent years. As a testimony to their ability, as stated above, a few examples will suffice. The Great Wall stands today almost in perfect repair as a unique monument to the constructional genius of the Chinese. Their fine arch-stone bridges, beautiful pagodas, and nicely-decorated temples all give unimpeachable evidence to the same idea. Then the famous Chinese wheelbarrow is the best vehicle in the world for transporting a load by human energy. These examples, along with many others that might be given, are sufficient to establish beyond a reasonable doubt that the Chinese have an innate aptitude in mechanics.

Let us now examine a few of their productive activities which, because of their low stage of development, are responsible for the existing state of poverty. Farming, which the Chinese regard as the basic occupation of man, and which is essential for the sustenance of life in a civilized society, demands first attention. The Chinese have been farmers for thousands of years. They farm

intensively, and considering that they know nothing about science, as applied to agriculture, farm very well. It is true, however, that some of the small countries of Europe, which farm intensively, raise almost double per acre what the Chinese do. In size the Chinese fields are about like good-sized gardens in the States. This precludes the use of large machinery. But if they cannot use large machinery, by the use of good small machinery and the application of scientific methods their yields could be much increased. With their plows it is impossible to plow more than a couple of inches deep, and they do not turn the ground over nicely. Their harrows and other tools are correspondingly poor. They need instruction on the relation of cultivation to the growing of good crops. They need to be taught how to select seed for planting. This would substantially increase the yield per acre and give grain of much better quality. Then the usual stock of hogs and cattle in China would make better specimens for a museum in the States than for a Chicago stock market. Their sheep, goats, and chickens show the same lack of scientific breeding. It takes just as much to produce this type as it does the types you have in the States, but there is a vast difference in the finished product. They use manure and grow some legumes to keep up the fertility of the soil, yet by the application of

## Vocational Training as a Solution for Some Problems

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science to this subject they could increase the fertility very much. It is evident, therefore, that the agricultural branch of vocational education could play a tremendously big part in increasing the productivity of China's farms and thus increase the food supply.

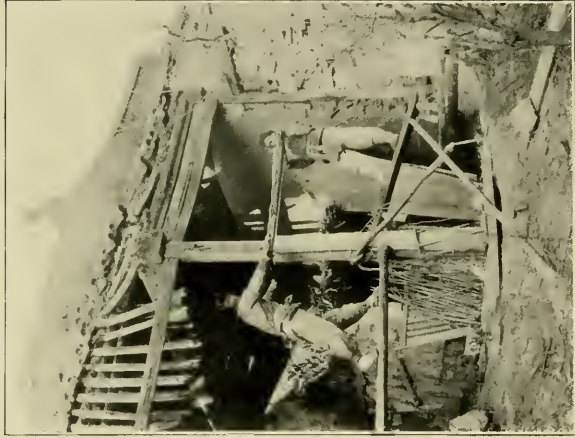
### **Economic Commodities**

The condition of poverty in China is not wholly due to the shortage of food, but there is largely lacking those commercial commodities that are necessary for a good standard of life. The houses of the masses are void of everything but the absolute necessities. Only a few bowls for food, a few crude utensils in which to prepare it, practically no furniture for comfort, and scarcely a sign of furnishings for beauty, make their homes look destitute indeed. By way of comparison with the United States let us notice the classification of railroad tariffs. In China there are about five hundred different classes on the list, while in the United States there are about thirty thousand. This is a ratio of one to sixty. These classifications may be on a somewhat different basis, but certainly it is very indicative of the poverty in commercial commodities that exists in China. So long as there is this scarcity there can be no appreciable rise in the standard of life. It is impossible to conceive of this great,

inert nation being stirred to a brisk industrial activity without the stimulus of an educational system that will direct men to and prepare them for such activities.

Low production is not the only element which enters into the condition of poverty in China, but the great needless waste that she constantly sustains is responsible for much of the acute destitution. Any one who makes even a casual study of China cannot help but be impressed with the fact that amidst all her poverty she is suffering a loss through waste larger than any other country in the world. In justice to the Chinese it must be said that some of the waste would be difficult to stop, but by reasonable diligence and foresight most of it could be avoided.

But how can we expect a big constructive program for the prevention of floods and famine, which requires the coöperation of millions for its execution, to be carried on in a country where scarcely 10 per cent of the people are literate? General education would be a great advantage in attempting a work of this kind, but it would not bring the real significance of this situation to the attention of the students as vocational education would. This is because, when training a student for vocational life, every element that enters into the success of the vocation for which he is preparing must be explained. It will not



#### The Man Who Makes Our Furniture

This jolly good fellow has never presented any health certificate or statement of religious faith, yet he is an indispensable fixture of the mission that contributes to the comfort and happiness of all. He is here preparing the necessary lumber for a morris chair.

## Vocational Training as a Solution for Some Problems

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require much laborious effort to get the student to understand the relation of waste to the success of his vocation. And because of his keen interest in the industrial and economic development of his country his coöperation in a scheme of conservation and prevention will naturally come. A successful plan, from the practical standpoint, to prevent calamities from floods, epidemics, and famines would greatly alleviate the suffering from poverty.

China needs more than to be relieved from poverty. Her advanced thinkers are hoping and working that she may become a recognized first-class nation. Public opinion is gradually crystallizing in that direction. This is a noble aspiration and one which everyone who is interested in China's welfare desires to see attained. But most of those achievements in education, commerce, industry, and public utilities which entitle a nation to a place among the first-class nations are lacking. In order that funds may be available to supply these things, China's whole economic system will have to be rejuvenated, and the transition from the old order to the new have to be made with phenomenal rapidity, to gain the distance between her and the Western countries. Many of the stages of development which Western countries have experienced will have to be passed over in China. A good but small beginning has been made, and the na-

ture of the change already indicated. The old, simple tools are being discarded and modern machinery put in instead. The pack animals and two-wheeled carts are being driven back into the mountains, and modern express and freight trains are taking their place. The little money shop is being overshadowed by the large bank building, etc. But the call is coming from every corner for trained men for the office, for the factory, and for the railroad shop. And upon the answer to these calls depends the rapidity with which China gains a place as a nation of first rank.

Besides the economic problem which confronts China there are problems of a social nature that need some method for solution. For some of these vocational education would offer no remedy, while for others it would.

### Attitude Toward Labor

In the good old days of China, when every one was honest and truthful, and happiness was the watchword of the day, before the bold foreigner made his unwelcome appearance, there developed an antipathy toward labor. Only those worked who could not avoid it. Long finger nails were the ensign of those who were able to avoid this unhappy fate. This attitude toward labor has changed very little to the present time. Just why such an atti-

## China—A Challenge to the Church

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tude was manifested I am not now prepared to say, since China has never had slavery to any large extent among her own people, nor held conquered races as slaves so that labor should have come to be associated with an inferior race. Whatever has been its origin, it certainly exerts an important influence in Chinese life. The intercourse between those who work and those who do not is distinctly undemocratic. The upper class takes little cognizance of the claims of the working class.

### **Labor and Education**

The Chinese have always esteemed education, but they did not devise a system of public instruction such as we have in the States, hence, only a comparatively few gained the privilege of an education. About A. D. 600, during the Tang dynasty, it was decided to select government officials from those who had education, and the system of competitive examinations was instituted. Education, therefore, became the vehicle on which to ride into official position, with all its distinction and luxury. Those who failed in the examinations or failed of appointment after they had passed the examinations turned to teaching or something like that, and so kept themselves above the coolie class. In time education came to be associated with luxury and ease, and no one who could

attain even a good beginning in education would again stoop to the level of the coolie. And so the idea largely prevails in China today that a student or scholar who stoops to work with his hands violates an important rule of propriety. This idea of labor is tremendously in the way of China's progress.

Since this erroneous idea of labor is so closely associated with education, it seems only logical that education should be the agency through which to correct it. And according to the modern distribution of labor, where it takes largely a vocational aspect, any misconception of labor is in reality a misconception of vocations as such. Therefore, that form of education which deals with vocational activities is best suited to give the people a proper conception of labor and its relation to the prosperity of society. For, while the educational processes are going on, by which the student acquires skill, insight, and initiative in a certain vocation, there is also a psychical adjustment, consciously or unconsciously, toward the vocation for which preparation is being made, as well as toward others that are related to it. If vocational training becomes a fixed part of China's educational system it will be a matter only of time until those who do manual work will possess sufficient intelligence to command recognition of their importance as a factor in so-

## Vocational Training as a Solution for Some Problems

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ciety. When their importance is once recognized the social ban which now rests on the workman of China will be lifted and young people will not hesitate to prepare for the vocations.

While every one who is interested in China's welfare is glad to see her make rapid economic progress, we must recognize that such rapid progress is attended by grave social dangers. It is dangerous, because maladjustments are likely to occur on account of the radical changes in her social system which are made necessary by economic expansion. In the Western countries we have very serious social problems as a result of economic development. Japan has just passed through a period of industrial development like that on which China is now starting, and as a result she has slums in Tokio and Osaka far worse than those of New York and Chicago. Capital and labor are there becoming arrayed against each other as in the West. It is indeed worth the time and effort of any one who is interested in China's future seriously to consider any measure which will assist in preventing these conditions from coming to China.

Vocational training, even were it given universal application, would not completely prevent these conditions, but it would make an important contribution to the cause of adjustment as changing conditions occur. There are

three lines along which this training would work toward preventing social maladjustments.

In the first place, it would raise the general intelligence of the masses. It is not definitely known, but the estimated percentage of people in China who can read and write is about ten. There are only about 4,000,000 children in school in China, whereas there should be about 80,000,000. It is evident from this that unless something is done the next generation will not possess a high degree of intelligence. There is much indifference on the part of many parents about sending their children to school. Many others would like to send them, but they have the notion that they cannot afford to do so. If it does not require an outlay of money they claim they must have the children to work. There is a certain amount of truth in this claim, and what is not true acts on the education of the child as if it were true, for he does not go to school. Now the thing that must be done is to furnish a very strong incentive for sending children to school. For the average Chinese family there could be no stronger incentive than for them to feel that the bread-winning capacities of their children are being greatly increased. This is no reflection on the integrity of the Chinese, but a reaction of their economic condition. Besides, it would appeal to the interests of many

## China—A Challenge to the Church

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**A Tinsmith and His Outfit**

In a most ingenious way this man is able to convert our old tin-cans into useful utensils for the kitchen. He is here making piping for the stove.

children who are not inclined toward purely cultural studies, and so care little for school, even if they have a chance to attend. Then, too, if it were properly managed many students could earn their expense while attending school, and so make it unnecessary to draw on the meager income of the home. By the increased attendance which

vocational education would induce the general intelligence of the people would be raised.

A second effect of such education would be to increase the earning power of the people. Wealth is not always justly distributed according to earning power, but as a rule there is a fair distinction made in favor of those who have superior capabilities. Accordingly the man who has had training in the industrial arts has a big advantage, so far as income is concerned, over the man who has not had such training. Therefore he can maintain a respectable standard of living while his untrained brother sinks into poverty and misery.

In the third place vocational training could give social direction to industrial activities. Many of the social difficulties which have grown out of industrial expansion are due to the fact that every capacity is valued according to its utility to the individual who possesses it. The employee worked for his daily wages and not for the interest of his employer. His skill was looked upon as exclusively his, to use as he pleased, without any regard for society. On the other hand, the employer turned to the balance sheet as a register of his success. If it showed a good balance in his favor he had no further anxiety. He took no thought of how much material in the form of human lives had been consumed in order to turn out the



## Vocational Training as a Solution for Some Problems

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products which made this favorable balance. This unsocial attitude has gone on in the West until we have employer and employee at dagger's points. Japan has rather an enviable record of recent years, so far as balance sheets are concerned. But men who have gone down among her factory workers, and have seen what a price she is paying in men, women and children, are of the opinion that she is giving entirely too much for a favorable balance sheet. China's population must be made intelligent concerning the social motive that should direct her new economic order, and must see that unless there is reciprocal regard on the part of employer and employee the last stage may be worse than the first. There are several agents which can contribute something to the prevention of this approaching problem, but that form of instruction which deals directly with the aspect of individual efficiency in industrial activities is best adapted to give instruction concerning the broad social elements which are fundamental considerations in industrial enterprise. While the student is taking such training he is eager to learn about every factor that makes for the success of his future vocation. It is important for him to learn that his welfare cannot be divorced from social welfare; that the employee's position depends upon the solvency of his employer, and that employers'

largest returns come from a strong, healthy, intelligent body of workmen.

Now I wish to state briefly the status of vocational education in China. The Chinese Government has realized to some extent its importance and is giving it some encouragement. In the Peking Higher Normal they have a department of manual training, which is in charge of a man from the United States, who is well trained and energetic. He has made arrangements to have his pupils do part time in some of the shops of the city. It is encouraging to know that this department of the normal is growing in size and popularity as well as in usefulness. Some of the provincial governments have manual training in their normals. As yet it is not a popular branch in the common schools. The Catholics are doing some good work along this line. According to a questionnaire sent out from Peking to many of the Protestant missions there is little being done by them along this line. Most of them believe in it, but have not promoted it. There are some, however, who claim that it is not within the legitimate sphere of mission schools. There has recently been formed a National Association of Vocational Education. The aim of this association is threefold: (1) To extend vocational education, (2) to improve vocational work already being done, and (3) to reorganize the general edu-

## China—A Challenge to the Church

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cational system so as to make it more closely related to the vocational life of the community. These aims are worthy and cannot be criticised for lack of comprehension. There is much willing interest, but the two main difficulties in the way of getting the work well established are lack of persons competent to direct the work and want of equipment.

In conclusion let me present the case of vocational education in our own Mission. It may seem like a departure from the high idealism which some claim missionaries should have, but a more careful study of the situation will convince anyone that it is a long step toward the practical ideal of self-supporting manhood and womanhood. The acquisitive instinct is fundamental to the preservation of the human race. No normal individual or group of individuals is without it. It has just as much claim for attention and proper direction as any other instinct. If this acquisitive instinct, which is the basis of our economic life, is directed toward social ends it becomes an asset to promote the welfare of society along whatever lines the social conscience may direct, so that a plan to promote economic efficiency through the medium of vocational education is not necessarily selfish or materialistic, but looks toward the ideal of a self-supporting citizenship. For every minister and teacher that we prepare for serv-

ice we ought to prepare twenty-five good lay members who can give to the support of educational and religious work. This is of primary importance to the establishment of a self-supporting church.

Our Mission is located in a section of China that is rich in mineral resources. The masses are poor and are not able to give much to educational and religious work, but beneath their feet are rich resources which they do not know how to develop. The river valleys afford good farming facilities, but because of their poor methods of farming they do not get the most from their farm lands. There are mountain ranges which, if properly cared for, would make fine grazing lands. There are other ranges which, if they were reforested, would soon be a source of large income. All these potential opportunities are here, but the Chinese do not know how to use them. If we teach them to utilize them they can support their own religious and educational work. Then the constant calls for large sums from America to support the present work will not need to be made. A small investment for promoting vocational education now will mean large returns in the future. Also, if we can put this kind of work in our schools it can be made a means to help poor boys get through school. In a country like this there are many people who would like to send their children to school,

## Vocational Training as a Solution for Some Problems

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but they have no money with which to do this. If we give them their education free they become dependents and need help for every undertaking that they attempt. If we could give them work in the manual training shop or on the agricultural plot they could earn their education and also learn some useful occupation. Besides, they would not feel the indignity of being dependent on the generosity of some one else.

I am not advocating this idea with the hope that we can in the near future do without funds from home. We do not want to do without those; neither do you want us to cease to call for funds, but if we do not need them to support the work now open we can open new work. There are vast sections of territory which need to be

worked, but so long as we must put all our resources into the work now started we cannot expand as we should. In view of the great need for funds to open work at other places I feel that we are under heavy obligations to make the work in our present stations self-supporting as soon as possible. It is sincerely hoped that those who read this article will become interested in this important branch of our Christian endeavor, and if money is asked for this purpose may it not be denied. It also offers rich opportunities to men who wish to invest their life's energies in a great cause for uplifting China. If we want efficient vocational training we must have men especially trained to direct it. May this call to service have your candid consideration.



## A Woman's Cry for Freedom

Recently I felt a special call to go to a village to see a poor widow. I mounted the pony and soon arrived at her very humble dwelling. She was busy making over badly-worn garments for the new year. Her sweet face showed signs of more than usual sorrow. A few questions soon brought out the story. Her eldest daughter had just died. The next daughter had been taken out of our school because her mother-in-law had seriously objected, and had threatened a lawsuit if she was not removed at once. (This child had been sold at her father's death to cover the necessary expenses, but still lives at home and had started to school.) Several days before her brother-in-law came to seize her two pieces of bedding, all she had, because she could not pay a small debt till next month. She and the child tried to keep him from taking the bedding, but he pushed her down and stepped on her foot. Now she can't walk and may have to come to the hospital. I begged her to come to us and we would teach her the Gospel, be a friend to her, and she would find the way of peace. But she said, "If I go away but for a few days he will take all I have in the home, and before long he will seize my little garden spot, and how will I be able to make

a living then? I would so much like to come to the women's school and learn the Gospel, but you see I cannot get away." And thus I had to leave her. This is the hopeless cry of but one of the millions of our suffering sisters.

### Study Conditions

If you want to know China, study the condition of her women, her mothers, her home life. Here you find the **seed-bed of the nation's vices**. The mother is the motive power, the unseen hand holding the destiny of the nation. This is especially true of China, where the woman seldom leaves the courtyard and has all the care and training of the children. Chinese homes have little attraction for the men, consequently they are seldom at home, often even taking their meals at the food shops. Perhaps half of the men have their business in distant cities and see their families but once a year, at New Year time. The woman makes the clothing of the family, from the shoes to the cap. She even grinds the flour and the meal. All the sisters-in-law live in the same court with the mother-in-law, and quarrels are the rule rather than the exception.



**A Woman's Bible Normal at Ping Ting Chou**

Several times each year Sister Emma Horning gathers these women together for a one, two, or three months' Bible Class. She is assisted by the foreign sisters of the station and several Chinese teachers. These poor ignorant women who have never had an opportunity for education are very eager to learn a few characters and themselves read the story of Jesus.

## A Woman's Cry for Freedom

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She rears her children as tradition has taught her. She wants them to be good, but she knows no other way of training them than by scolding and whipping, which quickly develops an uncontrollable temper found throughout this country. She soon loses control and they do as they please, or as they can, the rest of their days. They go to school when they want to, work when they feel like it, gamble much, borrow money where they can, and spend it as they please. The whole nation suffers likewise—illiteracy, bad temper, indolence, gambling, always in debt, everybody for himself, little coöperation.

Although these national evils do exist and do have their beginning in the home, is the mother to blame? She has had a **single-handed fight** for life through every stage of her existence. In childhood she is not considered worth educating—not even worth developing physically, for her feet are crushed and her spirit also, being confined to a one-walled courtyard. When she gets married she has no choice as to who shall be the father of her children, and as soon as she enters his home she has to fight for her rights, since she is the servant of the whole household. As soon as her first baby comes she begins her fight against evil spirits. She is taught that they are everywhere, waiting to harm her child, especially if he be a boy. She gives the infant some low name, like Little

Puppy or Slave Girl. She makes the boy a whole suit, from cap to shoes, representing a tiger, a dragon or a lion. He may even wear earrings like a girl. All this is done to deceive the stupid spirits and save the precious child. (The evil spirits she should be fighting are microbes and ignorance.) For thousands of years she has been fighting with fate, carrying her burden alone. Unloved and unlearned, she has struggled on. The whole nation in its most plastic stage is left to her untrained hands. She has wonderful power of endurance, and has made a noble fight, but she is in a losing conflict; no husband to love and help her; no books, conventions, or meetings for inspiration; no loving God for consolation; no hope after death. If her burden becomes too heavy she ends it all by committing suicide. She knows no other way out of her troubles; no other way to burst her prison bars.

### Historical Lights

In the best homes in China tutors are employed, consequently the daughters are sometimes educated with the sons. Therefore in all ages China has had a few educated women to demonstrate the power of an educated mind. These women have had power for both good and evil. Mei-Hsi, T'a-Chi, and Pao Si are three noted court beauties, who had such power over the emperor and the im-

## China—A Challenge to the Church

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perial court that they caused the downfall of three powerful dynasties. T'sao-Ku is noted as one of the great historians of China. At her brother's death she continued his historical writings, and finished them in such a satisfactory manner that they continue to be read today, although written two thousand years ago. Tsai-Wen-Chi lived during the great wars of China, when all the sacred books were destroyed. A mandarin, hearing of her great literary ability, asked her to reproduce as much as she could remember. To his great satisfaction she wrote four hundred chapters of these books, for she had committed all these to memory. Poets and warriors also are found among China's famous women. Sung-Kwan-Nu was the daughter of a prince who was besieged in his city for many days. The whole city was at the point of starvation, when his daughter collected a few of the best horsemen of the city, forced the siege line, and escaped to a neighboring city, where she secured help and saved the city. Mu-Lau-Nu was the daughter of an aged soldier. Having no sons she begged to take his place. Disguising herself as a man, she took her station in the ranks and bravely filled it for twelve years. She received many honors and at last returned home with the victorious army. Only then was she known to be a woman. Chinese history is full of praise for her virtuous, faithful mothers

and wives. Every city has its carved gateways, erected in honor of its virtuous widows and daughters-in-law. The late empress dowager is an example of the ability of these women. If the few who have been educated are capable of such development, what will China be when all of her women are educated, when all are free fully to develop their powers?

### **The Only Hope**

The question now is, How can we break the iron fetters of custom, fear and superstition that have bound them for ages, and set the masses free? Only since the Bible has come to China has she begun to get a ray of hope. In the coast towns, where the Gospel has now been preached for some fifty years, many are being educated, have their feet unbound and are free to leave the courtyard. A selected few may see their husbands before marriage and have their own homes, but inland the condition is much the same as ever. The 944 mission stations scattered throughout the nation are the lighthouses which will gradually save the millions. It is only the Bible that can save the womanhood of China. They have been bound so long that when their fetters are loosed a little they go to the other extreme, and bring disgrace on the cause of freedom. This applies to many of the public schools.





**The School for Children of Missionaries**

Miss Laura Shock is in charge of the School. The foreign children are here prepared to enter High School in the States. Our mission feels that these children should have the same chance for an education as their brothers and sisters in America.

## China—A Challenge to the Church

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The women need moral and religious safeguards to teach them true womanhood. Therefore the burden is thrown back on the missionary. Missions have begun the fight for freedom, and it is they who must ever keep the ideal before the people. God alone can make a new China. Schools, edicts, reform societies, etc., are all ineffective without the Bible. All these many generations the Chinese have trusted brick walls and mothers-in-law to protect the purity of their women, but from now on woman must trust a stronger hand than these. She must not only be protected, but she must be saved, physically, mentally and spiritually. Her body, mind, and soul have been crushed beyond endurance. A wealthy young woman said that her greatest hope was that in the next life she might be born a dog, so she could leave the courtyard. Yes, the Bible is the only Power that can save and protect at the same time.

### Agencies at Work for Her Freedom

The agencies for her freedom and salvation on the **physical side** are the anti-footbinding societies, the W. C. T. U. and the mission doctors and nurses. Dr. Mary Stone, the president of the W. C. T. U., is a wonderful example of what a Chinese woman can do for her suffering sisters. She and her helpers are fighting against

opium, alcoholic drinks, morphia, and patent medicines—all of which these women take in great abundance to drown their sorrows and pains and relieve the monotony of their existence.

On the **mental side** are a couple of women's papers, the Y. W. C. A. and the mission schools. The papers reach but the few who can read. The Y. W. C. A. has begun work only in the large centers and is working chiefly in the government women's schools. The mission girls' schools, scattered throughout the eighteen provinces, are training teachers, good mothers and homemakers as models for the next generation.

On the **spiritual side** are the evangelistic woman and the Bible woman. The Bible woman connects the community with the churches, schools and hospitals. She is free as no other one is to enter all the homes and learn the conditions there. They tell her all their joys and sorrows, and she always points them to the "Light of the world," Jesus. What they need is a trusted friend, so to her they pour out their hearts and she has wonderful power to lead them to the Light. Day by day she teaches them not only religious truths but also the difficult characters, and in a few years they are able to read the precious Book for themselves. She cannot carry the work very far, but she makes the beginning and opens up

## A Woman's Cry for Freedom

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the work for the other departments. She overcomes the many prejudices against Christianity by telling them the truth about things. She tells them that the missionaries are here to help them in every way they can, and that they do not take the hearts and eyes of the children to make medicine. She visits the homes of the Christians and school-children. She brings the women out to services. She accompanies new pupils to the schools. She conveys the sick to the hospitals. These women must have age, dignity, and a little learning, but above all they must have a vision of the Lord himself. Each church selects her best available women for this work, but they are far too few. Old women who can read are few indeed, and still fewer are those who have had a definite Christian experience which will drive them out to seek the lost. In all China there are but some two thousand Bible women for the 944 central stations and 6,222 out-stations. But two of these women to teach all the women of a large city and seven distant out-stations besides! With their very limited strength and training what can we expect?

### A Bible Training School

Our **imperative need** now is that of trained Bible women for this important work. They are nowhere to be found. We must set to work at once to train them—train them to save the women of this generation and to

make it easier for the women and children of the next. They are the message-bearers to the city and the village, to the rich and the poor, to the respectable and the out-cast. Formerly we were glad to find a suitable woman who was able to read some in the Bible, but of school training she seldom had any. Now we must train them if we want our work to be effective and to reach the women of this generation. But where shall this training be done? The distance is too great to send many to Peking where the only Bible School is located.

Our **great hope** is that we may soon have such a Bible training school in the capital of this province. The need is very great, for the Bible woman is the basis of our mission work, since she works at the foundation of society—the home. What we now pray for is that hundreds of these trained Bible women may enter not only the cities of this province but the thousands of villages and ten thousands of homes, lifting her women from lethargy and despair to love and hope, transforming them into noble women who will be assisted, loved and honored by their husbands. May the Lord soon open the way for this Bible training school to help these mothers carry the heavy burden which they have had to carry alone far too long. Who will help to give her LIFE?

Emma Horning, Per I. E. O.



## Opportunities for Evangelistic Work in the Liao Chou District

**L**IAO district covers a territory about sixty miles wide, north and south, and eighty miles long, east and west. This tract of country is quite mountainous, and you would, upon first entering this district, think that it would not support a large population. Although small as compared with some other districts in other provinces, where the population is recorded as high as six hundred per square mile, if compared with even the best farming land in the States this mountainous district, with its population of about eighty-five per square mile, does not sound small. As one travels over these hills he is surprised at the number of villages snugly nestled along the sides of the valleys, and he is more surprised at the numbers that swarm out of the small courts to see the queer foreigner pass through the one long street.

How can a district, which in the States would not be considered tillable land, support a population of over eighty per square mile? It would not long be a question with you if you could drop in during the summer months and look upon these beautiful Shansi hills. If you have ever been impressed by the sight of a splendid hanging

garden, terraced upon the side of a steep hill, you would be overwhelmed by the thousands of small fields of all shapes and sizes, reaching from the foot to the very summits of many of these hills. And these fields, or irregular plots, when covered with the many varieties of growing grains, present a picture which is wonderful to behold. And if, at the harvest time, you could see the many fine loads of millet, corn, kaffir corn, soy beans, wheat, oats, buckwheat, hemp, potatoes, etc., carried down by men and donkeys from these stair-step fields, you would marvel at the power of the industrious Chinese farmer to get **honey** out of the rock. Almost every spot that can be loosened up with plow or pick is under cultivation; and thus the district supports its large population.

On the other hand, upon what food are the souls of these 400,000 people feeding? If you should see the thousands of worshiping places scattered through these hills, you would likely exclaim, "Surely these people are very religious." Temples or shrines are everywhere. Practically every village has within and around it a dozen or more temples. The very best or most beautiful locations are selected upon which to build their temples.



**Boys' School at Liao Chou—1918**

I. E. Oberholtzer is given temporary direction of this school until Norman A. Seese and family can come to Liao Chou to take full charge. This school takes the boys through the eight grades. After graduation they are ready to enter a middle school or Mission High School.

## Opportunities for Evangelistic Work in the Liao Chou District

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Lovely sheltered coves in the mountains are choice places; also some of the most prominent hills about the city or village have large temples on their summits. Practically every Hsien city (county seat) has a pagoda. A pagoda is a tall, pyramidal monument built to the honor of the gods for the purpose of gaining their good pleasure and thus bringing good luck upon the surrounding country.

The temples are not only built in the choicest locations, but are the most expensive and the most elaborate architecture in this part of China. Beautiful groves of evergreens usually surround the temples, and there are usually graceful trees or flowering shrubs in the temple courts. The best art in carving, engraving and painting is found in and about the temples. Thus the best material and their highest conceptions of art and architecture are devoted to their places of worship. The people believe their gods demand the best; and so they often endure hardship and make great sacrifice to gain the good pleasure of the gods. Their worship is based upon the theory of appeasing the wrath of their gods. If certain things are not done to gain the good will of the gods, they fear vengeance will come upon them. Although they have an idol god for practically every phase of life, back of it all they seem to have a vague conception of an all-controlling and ruling spirit. To this unknown spirit

they build temples called "the temple of heaven." Thus vaguely and without a definite conception they worship the Creator of earth and heaven.

In the Liao Chou district alone, 400,000 souls are vaguely, ignorantly seeking after God. In their hearts there is a dim consciousness of the true God, but they know not how to find him. Having no teacher to reveal to them the spiritual, the eternal, they have set up the concrete, the visible, and seek to satisfy their souls' cravings by falling down before them. In their search after God they have thought out philosophies and moral codes that closely resemble, in many respects, the ethics of Jesus. These philosophies, handed down by the sages, although containing much error, are of such standard and quality that, if obeyed, the people would reach a high plane of virtue and culture. But they lack the power to attain unto these standards. They must have the Personality that gives power to conquer sin; and that Personality is Jesus Christ. But how can they know Jesus Christ without a teacher? In the six years since missionary work has been opened at Liao Chou about one hundred and fifty have been taught more or less of Christ and his saving Gospel. At this rate, or even if doubled, how many of these 400,000 will go to their graves still ignorant of a Savior? My dear reader, what is your responsibility



**Boys' School Building at Liao Chou**

This building is constructed after western fashion, well built, and can lodge one hundred students. Kitchen, dining-room, store rooms and furnace are in the basement. The recitation rooms and a large audience room occupy the first floor. The second floor is entirely given over to dormitories. The building faces the northwest and is therefore orientated.



## Opportunities for Evangelistic Work in the Liao Chou District

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toward these 400,000 dying souls? If they die without knowing Jesus will you have any hard questions to answer?

Let me remind you that this little territory of sixty by eighty miles, with its 400,000 souls, is but a small part of our China territory. Ping Ting district, with a population of over 600,000, and Shou Yang, with perhaps even more, will make their appeals to you in another part of this book. For the present center your attention upon Liao Chou district. Here are located three foreign families and four single sisters. The work is divided among these as follows: Dr. O. G. Brubaker has charge of the medical department. We now have a splendid new hospital building, which was dedicated on Thanksgiving Day, 1918. Sister Myrtle Pollock, as trained nurse, assists in this department. The work of healing the body is a great gate-opener to the soul. We need another doctor, and also a nurse, to increase the medical force to meet the needs of this district. Will you be one of these?

The educational work for boys is at present being directed by Bro. I. E. Oberholtzer, who is loaned to us by the Ping Ting station for one year. Bro. N. A. Seese, who is in the Peking Language School, will have charge of the boys' school beginning with next September. Christian education is one of the most important phases of mission

work, for only through Christian trained leaders can our work grow to the greatest glory of God.

Sister Winnie Cripe has charge of the girls' school, which is preparing Chinese girls to be Christian wives and mothers. Education of the women is another of the greatest needs in China.

Sister Nettie Senger has charge of the village evangelistic work among women. This department has lately been opened up and offers great opportunities for lifting up the fallen women of China.

Sister Anna Hutchison is the foreign evangelistic worker among the women in the city of Liao Chou.

The writer has charge of the evangelistic work among men, both in the city and in the country. We are calling for another foreign evangelist, that this work may be divided and thus the field be better and more effectively worked. Although in this department centers our missionary purpose, of preaching the Gospel and saving souls, little could be accomplished without the support and co-operation of the other departments.

Another department, which may not upon first thought appear to be directly missionary work, is the education of the missionaries' children. This we feel to be as important, and even as far-reaching ultimately, as any other department of mission work. Sister Laura Shock

## China—A Challenge to the Church

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A Pagoda

This type of a pagoda is another relic of the centuries immediately following the time of Christ. There are several traditions current as to the origin and purpose of their building. One is that they were built in honor of the gods for the purpose of gaining their good pleasure and thus bring good luck to the surrounding community. Another tradition has it that these are built over the bones of a faithful disciple of Buddha, as a memorial.

conducts a little school in which our children are making excellent progress. Besides this work Sister Shock assists some in mission work among the Chinese.

Thus the above departments are organized and co-operating to the same great end of evangelizing this district, which contains over 400,000 population. We have opened up evangelistic and boys' school work in three other cities out from Liao a number of miles. These places are worked by native Christians under the direction of the foreign force at Liao Chou. Although we are reaching out from the central station in this manner, yet to cover this territory and carry on the work of bringing the Gospel to these 400,000 souls, another central station, manned by foreign workers, should be started in this territory in the near future.

The **great world war** is still on. Just now there is a reconstruction wave sweeping over the world. Even China is being shaken by it and awakened from her centuries of sleep. She is beginning to realize that her religious foundation of superstition and idolatry has no strength. How can she build otherwise without a teacher? Dear reader, will you not be one to help China lay the true and everlasting Foundation—Jesus Christ? "How beautiful are the feet of them that bring glad tidings of good things!"

R. C. Flory.

## Developing the Chinese Ministry

A REAL need exists for a Chinese ministry. This is so obvious that one hardly need say a word. However, if our reader is not familiar with the real dearth in this line, suffice it to say that in the province of Shansi there are but two ordained Chinese ministers. What we mean by ordained is that they are chosen as ministers by their church. The rest of the men who give a part or all of their time to preaching are what we call lay preachers. This class has but few if any who have any training at all for their work. Most of them can read their Bible, and a few of them can make fairly good extemporaneous speeches on the Bible or the life of Christ. The large percentage of these men are very poorly equipped and are used simply because there seems to be no other way but to employ the best we have. So one can see that our subject certainly is a timely one.

In order to develop a proposition properly one must have an ideal or a goal towards which he can work. This requires the developing of a standard at which, we can hope, the church, that these leaders serve, may arrive.

The old saying that truth must take the place of error does not solve our problems, for we at once ask what

are some of the errors that must be replaced by truth. In other words, what must our leaders learn to do?

As we think on this, three errors stand out very distinctly. In the first place it goes without saying that if our leaders are to help the people most they themselves must have completely overcome these errors.

The first of these is **untruthfulness**. The idea of real truthfulness needs to be gotten into the church if she is to magnify Christ in the way she should. For ages there has been a lamentable slackness in speech and conduct among the Chinese on this idea of truthfulness. One can easily see that if a transformation or regeneration is to come upon the people and the church in this respect, the leaders themselves must have received an overwhelming conviction that without strict truthfulness God's cause will not prosper. He can lead only as he is able to go ahead.

Christianity cannot really supersede other religions if this very vital characteristic is not manifested in the Christian's life. The masses will not put on this characteristic unless it first be in the hearts of the leaders.

A second error that needs to be expelled from the



**Evangelistic Leaders at Ping Ting Chou**

F. H. Crumppacker is in charge of the Men's Evangelistic work at this station. The third man from the right is Bro. Yin—our first ordained minister. The remaining brethren are the lay-evangelists and book-sellers from the Ping Ting out-stations.



**1918 Baptisms at Ping Ting Chou**

## Developing the Chinese Ministry

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system of the Chinese is the idea of GRAFT. This is such a cunning evil that many even in the church are trapped. A feast is spread, a little gift is given, or a special favor of some kind is bestowed. The giver has the idea that he is thus buying a special privilege or receiving special support in some plan or undertaking. The one receiving has unthinkingly "sold out." He is in a very real way pledging his support to his neighbor. This graft is not only in official circles, but in China it can be found in every walk of life. Our preachers must have fixed convictions on this idea of graft or they will have difficulty in making any attractive difference between Christianity and other religions.

The third error that must be replaced with truth is **superstition**. If our leaders are to enthrone Christ this monster must be put down. This giant evil is found not only in China, but it fastens its fangs in all parts of the world. China, however, seems to be doubly clutched.

Here again our ministers must have a thorough self-cleansing if their influence is to tell. Oh, this evil! Oh, for the day when the entire world will put it down so far that not even a vestige will remain!

Once our leaders become convinced of the terribleness of these things, and really see how the nation's welfare and growth depend on their thorough expulsion, then

and not until then will the kingdom of God have right of way.

The first question of course is, How can we attain to this standard? How can we help our leaders first of all to get right?

I feel that Christian education is the first step. The church can accomplish but little while abounding in ignorance. Shakespeare says, "Ignorance is the curse of God; knowledge the wings wherewith we fly to heaven." So our ministers **must** be educated, and here is where our part begins—that of developing the Chinese ministry.

Before we begin the developing of the ministry we must do some very careful selecting. **Selecting** will naturally require a bit of machinery. Visions and special calls must be dealt with, and that very carefully. G. P. C. may mean "Go plow corn," just as well as "Go preach Christ."

Probably the first part of the sifting machinery will be taken care of by station and other special Bible classes. In these classes and other special contacts are sure to appear men who should have a further opportunity to develop. These should be sent to a regular Bible Training School and encouraged in every possible way to magnify Christ and the ministry of God's Word. Again, out of these Bible Training Schools young men will appear who

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should have some help in seminaries and other educational institutions.

These classes must be **helped**. Naturally some will ask, "Why help them?" The answer is that a knowledge of the Bible and other proper education are absolutely essential if we are thoroughly to combat and get rid of the above-mentioned sins in the Chinese life. If we do not help them in a very real way a large percentage of them will not go ahead and get what is needed to make them really efficient in the Lord's work. In the above-outlined plan the student is sure to imbibe the spirit of service to his fellow-man, without which he will not be a real leader. He will become so warm-hearted towards the kingdom and the things of the kingdom that he will lead his people to the place where self-support, self-propagation and self-management will become living realities.

No applicant should be expected to go abroad to get the equipment that he needs. He should have an opportunity in his own country and in his native language. The reason for this is that in both of these he will be expected to do his work.

To get these men ready for work will require money, and usually the man who comes forward for this work is not a man of much money. Therefore, for the present,

funds must be supplied by individuals with hearts already afire with God's love. The teachers and men from abroad, who help these men most to become real vital leaders, will be men and women with a bountiful measure of sympathy and patience and dominated by the Christ, who died for all. Our to-be leaders will be quick to imitate what they see in their teachers, for this characteristic is wonderfully inherent in the Chinese pupil. Lordship must give way to brotherhood, and class distinction must be replaced by general fraternity.

Our leaders must be helped to see that, though any religion or code of ethics can give them rather safe information on general topics, it remains for Christianity to help one to really know God and to know how acceptably to serve him. To know God and things pertaining to the kingdom one must consult Christianity and the Christian's Bible. In this alone is to be found accurate and trustworthy knowledge about God, his power, his will and the power to do his will. The idea must dominate the leader's life, that Christ and Christianity has the only way to a knowledge of the will of God, for the individual in China as well as anywhere else in all the world. To the extent that Christianity is magnified in conduct and speech, to that extent will Christianity appeal to the Chinese thinking mind.

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Therefore, one of the first steps for our leaders to realize is that they are dealing with real, living humanity. To help the leaders to this in the best way they must be worked with and among as though they were themselves human. The idea of "brothers" and not "lords" must be lived before them daily. These characteristics,

really appreciated and lived by a few leaders, will make for poor, old, suffering China a wonderful outlook. With these leaders we can hope to show to China the Christ who helps in life and saves in eternity.

F. H. Crumpacker.



#### A King of Heaven

A great deal of the thought-life of the Chinese is expressed in these idols—their religion, morals, and art. This "King of Heaven" reflects the Chinese idea of punishment. As a gate-man or guard of a large temple, his duty is to keep evil spirits and evil men from passing before him into the temple. He is the personification of power, strength and anger. These idols are not commonly worshipped as gods. Notice the height. The highest expression of art is also found in these mud and wooden figures.



## Problems That Affect the Spread of Christianity

**A**CROSS the sea there is an empire of possibilities and opportunities that challenges the church for its strongest men for help in deliverance from its ills and for direction in its perfection. The missionary is daily confronted by problems that are most disheartening, that stand forth as an impenetrable bulwark to all his efforts. That the church and the individual volunteering for service in China may know a few of these obstacles hindering a free spread of Christianity, we venture the following brief paragraphs. These are not all the problems that meet the missionary, but they are a few of the most fundamental and far-reaching.

### I. Ignorance

Surely there is no greater hindrance to the spread of Christianity in China than ignorance and superstition. In this the Chinese are not peculiar, nor are they all afflicted by it. This is not a racial characteristic. They do not exhibit any signs and tendencies to mental weakness. Their ignorance and superstition are due to external forces rather than to any inherent incapacity. They have simply failed to develop their mental faculties.

Given like opportunities, young men or women of China are able to compete with their kind in the West. It is not to this interpretation of ignorance that we here make reference.

Ignorance is a hindrance to progress wherever it is found. Especially is this true when it has its roots in illiteracy. Ability to read and write are usually accepted as marks of an enlightened mind. Indeed, the possession of a little learning is so common in the States that people are quite unable to imagine a situation without it. But in China it is a small minority who have a reading knowledge of characters. And happy is the missionary when he finds a convert who can read. Such a one is not only able to read the Gospel for himself, but brings to the newly-accepted religion a background of information that often serves as a connecting link to the new truth. It happens very frequently, however, that these are imperfectly educated, having a mere smattering of characters; or they are so conceited and conservative that Christian evangelism among them is doubly hard. Our work is, therefore, among the lower classes where ignorance and poverty are common, not only because there are

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so many of them, but thus far the missionary has felt himself unequal to the task of approaching the better classes.

These common people are utterly unable to understand and appreciate the simplest gospel truths. "They do not know whether they have three souls, as is currently supposed, or one, or more, and so long as the matter has no relation to the price of grain, they do not see that it is of any consequence whatever. They believe in a future life, in which the bad will be turned into dogs and insects, and they also believe in annihilation, pure and simple, in which the body becomes dirt, and the soul—if there be one—fades into the air." The familiar words designated by God, Christ, sin, redemption, forgiveness, and love have no more meaning to an untaught native than the clatter of a strange tongue to an American audience. It is only by means of a course of long and patient teaching that they come to understand and appreciate the dynamic of the new life—the Christian Gospel.

### 2. The Inferior Position of Woman

There is a widely-accepted axiom—no nation or race can rise above the status of its mothers and its wives. If that be true, China is indeed in a sad and hopeless plight, for in a few particulars the girl and young woman of

China are the most disrespected beings and have the hardest lot of any class of women in the Orient. Confucius, the immortal sage and prophet of China, has designated for woman a place inferior to man and to be controlled by him in this life and in the life to come. And in this situation she remains today. She is in complete subjection, first to an unsympathetic and reviling mother-in-law, and then to her cruel husband. She may be tortured, flogged, prostituted, and humiliated without recourse. There are seven causes for which a man may seek a divorce, whereas it is extremely difficult for the wife to obtain one. There are laws made for her, but seldom does she receive justice.

Because of the Chinese system of ancestral worship, there is a predominating ambition in every one for male offspring. To be without is considered a great misfortune and a penalty from the gods. Baby girls, on the other hand, are traditionally considered as chattel property, that break family connection when once they have been sold and grafted into another family tree. There are many parents who receive them with tender affection so long as they are in the minority in the family. But among the masses, the birth of a female child is usually received with a good deal of disappointment. To be drowned or thrown over the city wall, there to be eaten by the hungry

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dogs, is a blessing in disguise for many. Once born it is, however, the most economical course for parents to feed and keep alive these unfortunate accidents of circumstances until they can be sold, married and carted into another home.

A Chinese girl's wedding day is the fear and dread of her life. When she leaves her home, she knows absolutely nothing as to where she is going and the kind of husband she is to have. She has never been consulted in the matter. She may know that her father is to receive twenty-five, fifty or one hundred dollars for her, but little more. A great many falsehoods are told her, to be sure. Her future is indeed a leap into the dark.

She goes not to create a home of her own, but to be one more daughter-in-law of a larger group. "A Chinese family consists not of a man and his wife and their children, but of a number of married sons, and of their several wives, each one introduced into the circle in the same compulsory way, and each with a strong and incurable will." In such an environment social typhoons and family friction are frequent. The physical torture of a bound foot at eight or ten is but a mild beginning of the social and mental torture that marks the entire life of many women. The young husband frankly tells his little bride that he does not love her. And the antipathy of a

reviling mother-in-law is often so strong toward her daughter-in-law that measures are frequently employed to exterminate the undesirable member. It is therefore not strange that many brides soon become suicides. We should like to give a few concrete illustrations.

The impression must not carry, however, that this inhumanity is the inevitable to which all Chinese womanhood is reduced. The majority are treated with milder toleration, and many with a good deal of consideration. Yet the fact that no protest or public sentiment is brought to bear against these desecrations of womanhood is proof "that no bride has any adequate security against such abuse." There is but one irrefutable deduction to be made with reference to China's attitude toward womanhood; viz., that it is fundamentally unsound and threatens the healthful progress of society, government and religion.

It is at once quite evident that evangelism here meets a real problem, and the missionary has to deal with it in many grave instances. A few may be suggested. First, the prevalent indifference and disregard toward the welfare of girls makes Christian education very unpopular. The Sunday-school and mission-school are alike affected by it. Second, for a girl or young woman to endure the face of a man not of her own family is immodest. Hence their rigid confinement to the home. This practice has

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its advantages, but it also has its disadvantages. During the years of adolescence and early womanhood, when the mind is plastic and sensitive to impressions, the advantages of school, public worship and Christian association are denied to her. Thus evangelism for this class must be done by personal work. Third, freedom and liberty to go in public being a privilege granted only to married women of older years, it is these that constitute the majority in attendance at any public service for women. Human nature is much the same in China as it is in America. Conversions decrease as age increases. Having to deal with the illiterate and often very ignorant, and with habits of thought and practice thoroughly established, the church has here no easy task.

Fourth, the practice of footbinding also militates against the free spread of the Gospel. There are forces at work that make for the decrease of this curse in the future, but for the present and for many years to come, this practice will have to be considered in propagating the truth among women. It is cruel and unwise to urge these women with crippled and crushed feet to go any lengths to attend a public Christian service. Finally, the foregoing irregularities in the Chinese social system all rest upon the fundamental assumption of woman's inferiority. In literature and in practice they sanction the

inequality of the sexes. This is a direct contradiction of the teachings of Jesus and the practice of the church, and therefore an obstacle to evangelism. This position of womanhood is a summons to the church for enlightenment. It is not a task to be ignored, but an opportunity to be welcomed. It is a case of moral and social affliction.

However, a notable change of sentiment has overtaken the thinking classes of China of late. Through recommendations from the central government at Peking, as well as edicts from the provincial governor, education for all has been strongly encouraged and footbinding made a legal offense. But even though the government is on the side of reform, there will be several generations before a great change is effected. The hope of China is her womanhood, which is essentially sound and virtuous. And reform should not forget the strategic position of the mother. Owing to the Confucian teaching and the rigid practice of the Chinese, their women are probably freer from immorality than any other class of pagan women on earth. This is a decided asset for the church. She must set herself to the task of putting womanhood and the home on a new basis. Christianity is the sole agency that can do it. This influence will do for China what has happened wherever Christianity has gone. It will give the Chinese girl a welcome birth; it will create a sympathy



#### A King of Heaven

This is another type of guard stationed by the temple altar and god. Large temples usually have these gate-keepers stationed at the entrance of the temple courtyard. This being in a small temple, you will see the whole idol family crowded into one room.

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between parent and child; it will put an end to the cruelty and misery of footbinding; it will provide for the intellectual and spiritual education of girls as well as boys; it will lead to a more rational selection of partners, and postpone marriage to a suitable age; it will purify and sweeten the Chinese home.

### 3. The Absence of Social Consciousness

In a nation whose society is so complex and whose trade guilds are so well organized, we should expect a correspondingly developed sense of social interdependence. But China is a land of seeming paradoxes and contradictions, and in this also she is different. The lofty walls which enclose cities and private courts are proof of the absence of any sense of social relatedness. It is rather an evidence of social suspicion. Where each man mistrusts every other man, and where members of the same household are constantly the victims of suspicion, the public spirit has little chance to develop. Nothing is surer to arouse the suspicion of a Chinese than a sympathetic interest in the affairs of another. "What does this man mean by mixing himself up in my affairs?" is the first question that comes to him. "What other motive than an ulterior one should induce one to reach

out a helping hand to those buried in poverty and hopeless penury?" the Chinese reasons.

Indifference to those in excruciating pain, the brutal punishment of prisoners, and the cruelty toward criminals well illustrate the unsympathetic nature of the masses. Men have lived so long amid the atmosphere of disease and poverty, from which there is no hope of freedom, that they have become altogether callous to the abnormalities about them. Thus, the rich and the educated may live in the midst of the most wretched surroundings without a thought ever going through their heads that they themselves have the power to change these circumstances. This unwillingness to give help, unless there is a special reason for it, is a trait that runs through Chinese social relations in manifold manifestations. "Every man for himself" is the slogan in China.

The regret of many noble-hearted Chinese is the absence, among their fellow-countrymen, of any true desire to serve their country, and that there are still more who are entirely indifferent to the public and national welfare. Government and people alike are obtuse to any sense of responsibility. No feeling of interest is manifested in that which belongs to the public; and public property left unprotected more often becomes the victim

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of theft. This tendency has a vital relation to the spread of Christianity.

Missionaries are united upon the fact that Christianity must be made self-propagating; that no number of foreign agencies in themselves can save China; but that the Gospel of Christ must take root in an indigenous church. The antecedents to the realization of this hope are not clearly in sight. Yet there are single-hearted and resolute men who are throwing themselves into the national conflict that is irritating China at present, with the cause of patriotism and China at heart. The church has also many devoted Christian men who, amid persecution and personal sacrifices, are preaching the Gospel which they have espoused and learned to love. These few are proof of the moral fiber that lies dormant in the race, some day to be liberated with blessing and power.

### 4. Religious and Spiritual Poverty

The human race is incurably religious. No matter how low the plane of civilization, there is to be found a religious life, primitive and simple, yet sensibly present. History teaches us that religious life and institutions develop as people rise in the scale of civilization. China is accepted as a civilized nation, and the religious practices of her people are more lofty than those of many of

her neighbors. However, when we study them more carefully, a conviction crowds in upon us that the Chinese, as we know them, are peculiarly indifferent to the objects of their religious faith. There is not present the zeal and fervency, reverence and devotion, that characterize the religious practice of many Oriental peoples. In this they are different from the Athenians. Paul could not say, "Ye men of China, in all things I perceive that ye are very religious."

China's political longevity, through six thousand years, has not been due to any virtues of her religion or religions. Her moral philosophy, as well as non-interference from foreign nations, furnishes the secrets of her preservation. Her whole religious life is shot through with Confucianism, which is not a religion, but a system of ethics. Religion signifies a relationship between a worshiper and his divinity or the object of his adoration. Whether the Chinese have ever known "God," as Anglo-Saxons commonly use the term, is a disputed question. Surely they have never given it the depth of meaning that centuries of religious experience bring to it. Moreover, the foreigner is more certainly convinced that the deities and gods of China are "dead men." According to the practice of "ancestral worship," it may be affirmed that in a sense all the dead men of China are gods. China is

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dotted with temples erected in memory of men who in life had distinguished themselves. They are memorials and seldom are frequented. A paper image, roughly printed or painted, set in a small recess in the kitchen, and replaced by a clean one once a year, for all practical intents and purposes does the same service as an extravagantly-bronzed statue left to dwell in a temple.

Objects of nature, such as the sun, moon, stars, thunder, wind, water, rocks, trees, snakes, and insects also receive worship. To offset whatever good these divinities may do, there are an infinite number of evil spirits or devils (*kuei*). Everything has, residing in it, its *kuei*, that seek to do man harm. These are represented also on small scraps of paper and worshiped. There are, therefore, several inferences that may be made. First, China's deities are represented by dead men and by paper gods that sell for a copper or two. Second, this diffusion of gods and demons is pure polytheism on one side and pure pantheism on the other.

In the light of this heterogeneous network of divinities, the distressing fact is that religion should mean so little to the people. The advice of Confucius, "Reverence the gods, but keep at a distance from them," is literally being fulfilled. Religion throughout this part of China, the neglect of instructing the children as to the necessity of

propagating the gods, the absence of temple priests, and the dilapidated condition of temple property in general—all give proof of what Dr. Arthur Smith calls "respectful neglect" of their religious obligations. And to those who do have a spark of religious fervor in them it is a mere "ceremonial reverence," which consists in performing a certain routine in a certain way, with no other thought than that of securing certain external results. Religion seems to be a mere barter with the gods—"so much worship for so much benefit." Just as the Chinese seeks to take advantage of the other party in a business transaction, so he does not hesitate to cheat and hood-wink his god, if it is to his advantage.

China's religious history is one of development. Theoretically, she has three great religions; viz., Confucianism, Buddhism, and Taoism, and the recently-adopted child, Mohammedanism. But practically there is only one, a fusion of the three. "Thus the same individual is at once a Confucianist, a Taoist, and a Buddhist, and with no sense of incongruity." It is therefore not strange to find temples dedicated to the three religions in which the image of Confucius, Buddha, and Laotse are displayed, and oftener where temples are placed in the same court or in close proximity. No other man than a Chinese could possibly be a Roman Catholic, a Baptist, and a





#### **A Christian Who Has Waited Eleven Years to Bury His Wife**

In China the oldest member of the family is patriarch over those beneath him. The above is an illustration of how a 75-year Confucianist can block the way for his 73 year-old brother who is a Christian, in giving his wife a Christian burial. The old man above finds comfort in the hope that his brother will die first. He can then do what his heart desires to do. These pictures show the coffin resting just inside the door of the family living-room. The coffin has a veneer of brick and mud about it, which is a very good temporary arrangement, indeed.

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Christian Scientist at the same time. He can at once, and consistently to himself, hold to two forms of belief that are mutually exclusive. "He knows nothing of logical contradictions and cares even less. The important thing for him is, that his espoused religion should satisfy his immediate needs. The divinity best adapted to exert a favorable influence in any given direction will be patronized." These observations all emphasize the apparent indifference to religion. Compared with the surrounding peoples, and the Hindus to the south, the Chinese are comparatively free from the "bias of religion"; that is, religion does not take an important and conscious place in their daily life.

In the presence of this religious atmosphere the church has indeed a most difficult problem before it. The decline of idolatry and heathen practices is no subject for optimistic rejoicing, because there are as yet an insufficient number of Christian forces to shepherd these wandering people. The one great problem in the evangelism of China is not one of struggling with a flourishing polytheism or grappling with a vigorous pantheism, but the colossal task of conquering an insidious atheism that is eating up the religious faith of the people. This is a situation that is lamented by every observant missionary. A passive unconcern, negligence and indifference is a

tendency to be pitied rather than censured. It requires the personality of a prophet, the wisdom of a sage, and the grace of a saint to gain mastery over it. This is one of the problems to which the missionary must give himself. It is one more challenge to the church and the Christian college.

### What Christianity Can Do for China

That China is sorely afflicted we are thoroughly conscious. Indeed, the moral and social rubbish is so deep that despair is almost inevitable. Yet there lie, deep buried beneath a seeming decrepitude, some permanent elements of strength that have preserved this people during the centuries gone by; and there are elements of hope that guarantee the greatness of a future China.

It is to the ideals of a people that we have to look for their driving force. It is because there is such an ideal in the British minds respecting sea power, that they are willing to pour out their young manhood for the preservation of that sovereignty. It is because German militarism has for several decades ingrained itself into the warp and woof of the people, that they have baptized the face of Europe in blood in order to build up an impregnable empire. The Chinese also have their ideals. However, they have not lain in the direction of militarism nor the

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control of the seas. Their economy and industry challenge comparison. Altruism is the principle that is more common than selfishness and individualism, and to this principle we may look for the solidarity of the race. Tolerance is a part of their nature—the spirit of give and take runs in their blood. Then, too, they are demonstrating to the church and the world their plasticity to assimilate, in a remarkable way, ideas hitherto strange to them.

The characteristics of conservatism, industry, and reverence, if rightly directed, will be indispensable to Christianity. The tendency to adopt no new idea until a better one is presented is altogether commendable. The industry of this people is exceedingly admirable. The command to go into all the world and preach the Gospel to every creature demands energetic and industrious people to carry it out. The element of reverence exhibited toward dead ancestors is also very desirable; it needs to be directed toward a reverent demeanor to things religious.

China has it in her power to wield an unprecedented influence in the Orient—in learning, in morals, and in religion. She ought to be the missionary nation of the East. Morally, China has set her aim toward higher ideals. But with a new civilization come new temptations. Will she now breed vice and immorality, or will she

propagate her admirable virtues and accept Christianity as a driving force? Religiously, what shall be her influence? Should she lose her native religious endowments and drift into gross materialism, she will be the mightiest opponent Christianity has met. But should she, in this century, cast her lot with Christianity, a large part of the world's evangelization will be accomplished. She would save not only her own people but could introduce Jesus Christ into all the Orient. The future is hers to choose.

One may wonder, if there is anyone in the church, either at home or abroad, who is fully alive to the possibilities of the Christian church in China. These people are in the cradle of rebirth. Standing at the parting of the ways, it is of the first importance that they should be wisely guided. Taking a journey, it is very essential that the right direction should be taken from the first. In looking forward to China's future, it is a religious nation and a Christian nation that claims our hope. The part that the young manhood of our colleges, and the church in general, can play in this epoch-making transition is tremendous. It is an unprecedented call that comes to those who desire the inauguration and realization of the kingdom of Christ upon the earth.

The time has come when the Gospel of Christ should take another great leap westward and become firmly

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rooted upon Chinese soil. This is an unique opportunity, but it is also an overwhelmingly gigantic task. It is an enterprise which the Chinese themselves must ultimately undertake. For the present, the missionary is the link that connects the "now" that is with the "future" that ought to be. The force that is on the field today is ineffectively small. The challenge that goes out from China is for the best men and women that the church can

produce, who have in them the qualities of leadership and statesmanship. There is no position or task in the "Brethren Church," so hard and yet so fruitful, that cannot be matched on the China mission field. It is the challenge to share and spread the Gospel which you have learned to love. It is a challenge to the church to let Christianity have its emancipating influence in heathen China.

I. E. Oberholtzer.

## Our Field—Intensive and Extensive Expansion

**N**O one can feel that he has done his duty until every effort has been expended that will enable him to fill the biggest possible place in any given task. Nothing less than this is a square deal with God or the church, either by an individual or by a society.

Because of this idea the Brethren Mission in China has been constantly on the alert to find the most strategic and opportune places to do her work. We have tried to follow Paul's example in getting into the most important centers in our field to establish our main stations. For our out-stations we have kept this same plan in the forefront. From these centers are sure to go out the principles that will influence the people in the smaller towns and villages. In the interior, where the people have been untouched by any outside influence, they are very religious. They have a reverence and a desire to worship. That their methods of worship are false is easily seen. As soon as their young men get a chance at Western learning they see that their old ways of worship are untrustworthy, and many of them give up worship at once. Here is the place for the Christian spirit to get

a hold, but if for some reason the student is not influenced by Christian principles he will likely not only lose his old way of worship, but he will even become atheistic. Hence it behooves our Mission to use the best method to conserve this reverential feeling for God and the church. We hope to do even more: we want to develop this till it becomes a real living faith in the Christ. Without this the educated of China are in a very dangerous state. With it they have possibilities second to none.

In our field are about one million people who are splendid subjects for intensive work. We have already occupied two main stations and about a dozen places with out-stations, and from these we will work on out into many of the other secondary market towns and larger villages. By way of illustration let us have a look at our Ping Ting District. In this one district there are about nine hundred villages and market towns. We have at present occupied one market town and one large village with out-station workers.

The two hundred and fifty thousand people in this county are without Christ, and it behooves us to adopt methods that will best bring to these rural places the

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Gospel of life. Our plan is something like this: We put book sellers and lay evangelists out as traveling workers. They go to the markets, preach and sell portions of the Gospel, and distribute tracts and in every way they can get acquainted with the people. Then, as opportunity is presented, they go to their homes, and if sufficient opening is afforded we later open up a place as an out-station. If the place will furnish enough students for a school we will open a primary school in addition to the lay evangelistic work. Thus by constant mingling with these places we find the people becoming more and more receptive to the Gospel. What we are doing in this county we are trying to do in five other counties that are considered to be in our territory. This intensive work requires constant and careful supervision if any good is to be accomplished at all.

When one thinks of the strategic work to be done he simply cannot pass by the centers where the young men are likely to congregate for school and other purposes. A concrete example of this is our provincial capital. Recently we have been invited and even urged to come in and help take care of that situation. One can easily see the necessity of quick and energetic action here, for at present there are between three and four thousand young men in high school and grades beyond. Besides, there

are several thousand primary students and about fifteen thousand soldiers. These students and soldiers are from all corners of the province and are about the most ready people in the province to take on new ideas. Both classes wield a wonderful influence in the places whence they come. They make periodical visits to their native villages, and are the individuals that, at their will, make it hard or easy for the Gospel evangelist.

In one of the villages not far from here we had two young men, not schoolboys, who declared their intention to come into the church. This of course meant refusing on their part any longer to support the village budget for theatrical and idol worship. Their withdrawing caused the load to fall a little heavier on the rest. This made some difference, for the place was not a large one. The other villagers got angry and were going to compel these two men to pay their regular quota to the village budget. A quarrel was brewing, and the villagers had gone so far as to declare that unless this was done the families of these men could not get water from the community well. This was making a real difficulty for the two men, and they were expostulating with the villagers, when to their agreeable surprise along came a young fellow who had been in a county seat in business, but was a native of this same village with these other men. The place where his

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business was has a church, and though he was not a member, he had learned to know something of the church and its work. He came forward, and though the confusion was at red heat he asked to say a word. They all listened, for he was from the outside and was looked up to. He quietly told the villagers that the republic of China had granted freedom in all things, even religion, and asked them to allow these men to have their own way, for he would guarantee that they would make good citizens. As a result the storm passed over and in a very short time things were about as usual in the place. Now these same two men are highly respected in their place and their counsel is sought on things that will help the people to get on better. This same kind of influence is in the hands of the young men who leave these rural villages for educational purposes. While they are getting their education it is imperative that somehow they be influenced to be friendly with the church people.

Now is the time to act if we would take care of the great awakening that is sweeping over China. We need training schools; we need missionaries, for we want the proper impression made on all classes. Opportunities come but once, they tell us, and it may be that a short talk on the road or at a temple gathering may be the thing that gets a key-man from some outside village, and it may mean

a lasting influence in the place for the good work of the missionary and his associates. These opportunities if used are sure to lend a reflexive help, if not one that turns to our immediate good. The fruit will be borne. Young China is asserting her rights, and woe to the church if she does not in some way leaven the new life. These young bloods are learning, and it is largely up to us to answer the question, "What are they learning?" If the church is to act so that these men in the future are not an everlasting hindrance to our work we must do it now. "Leaven the lump in every way possible," should be our slogan. Every village must be reached and the living influence left. We need the help of all of these young fellows to get this well done. So we must get them while at the county seats, and even at the capital. Not only do the students come up to these county seats, but the head men of the villages come, and to meet them and have a friendly acquaintance is of untold importance. Our workers in these county seats, whether Chinese or foreign, must get acquainted with these fellows and make the connecting link. This, as I said above, requires good men. So we must have training schools, and then we must be prepared to go even to the market towns, for here at regular intervals the people come together for their temple worship and their "buy-sell days."

## China—A Challenge to the Church

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If we are to come soon to self-support and self-propagation we must take care of these key-men and key-places. Once we are enthusiastically located in these centers we will have made a big step towards self-support and self-propagation. By all means these students must not carry back to their communities false ideas of the activities and desires of the church. Patient toil will get the right kind of heaven started.

What has been said above applies to the internal expansion. In addition to this line of extension we should know that to the east of us there are great stretches for tens and twenties of miles that a herald of the Gospel scarcely ever visits. So far one is almost safe in saying that all that has in any sense been occupied in our part of the country are the county seats. The hundreds of large villages and important market towns have been scarcely touched.

To the east of us we must go one hundred miles before we come to where there are foreigners, and their supply of help is so limited that they have been able only to occupy a few of the county seats. They themselves say that some of the most important market towns scarcely get a visit a year. This condition is true of the field to the northeast. Here we must go probably three hundred miles before we come to foreign workers, and in making

this trip we pass through hundreds of market towns that really are very important, that do not get so much as regular visits at all.

To the north of us we can go five hundred miles before we come to foreigners, and though this is a mountainous region there are thousands of people living there. In a very true sense they are in our territory, for they are adjacent to us and no one else is working among them.

To the northwest we have a similar field. The Baptist Friends are at Hsin Chow, about one hundred miles from us, and then we must go another one hundred miles before other foreigners are met. The workers at Hsin Chow declare that they could easily use four more men in their field, and even then it would not be fully staffed. The writer has recently been over a portion of this field with several of their workers. Here is a wonderful opening, and their men are too few to get over the field in anything like a complete way.

To our immediate west the field is rather well occupied, but to the south there are several county seats that are not even occupied by out-station workers. Every county has from four to eight of these important market towns. Those places are regularly visited by the surrounding villagers and furnish a great opportunity to disseminate the Gospel, but when the opportunities are there by the



## Our Field—Intensive and Extensive Expansion

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hundreds and no one moves in to occupy, it seems hard to realize how a small village of two hundred people at home can have from two to five pastors, and still some think the place is not worked. Here are the people on all sides of us in numbers that almost baffle one's ability to enumerate, and still no one to do the work. Are the people receptive? Well, come and see. In many places where the writer has been this winter the people, from the officials to the common laborers, tried to see how well they could treat us. Would it not be a good expenditure of money to send out into these regions several traveling evangelists, accompanied by several booksellers, and let them make regular tours and do as Paul did, organize

churches and keep in touch with them and really show not only to these, but to the world that our Christianity is worth while to us and worth while giving to others? No, brother, sister, the field is not occupied, and where partly occupied, the work of evangelization is just begun.

Let us act quickly, for not until these hundreds of large villages and market towns are influenced can we feel that we have really done our part in the best way possible to bring the Gospel to the greatest number in the limited time we have to work.

"We must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9: 4).



#### **Contour of Land in Mountain Districts**

The network of ravines is the result of millenniums of erosion by wind and water. By terracing and leveling, these unpromising and stubborn hills are made to yield fruitful harvests.

## Financial View of Missionary Propaganda

**H**ELPING people properly to invest their lives is the greatest work in the world; the second greatest is to help them properly to invest their money. Our lives are not our own; neither is our money.

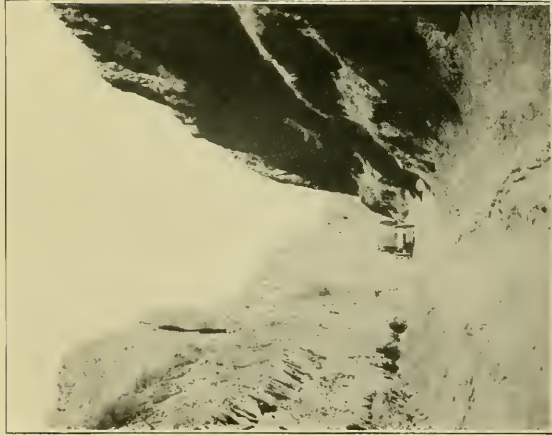
**To have is to owe, not to own.**

It is sheer folly to preach that money is nothing. It is not the principal thing—never. Life is the greatest thing, but **money is power**. Within it lies the power to provide food, clothing and shelter, culture and education. Well may the rich man look carefully at the tremendous power within his grasp. It may make him a world blessing, or it may shrink, crush or even devour his soul. The one-talented and the ten-talented financiers are alike responsible to God for every penny and every dollar with which they are entrusted. No one has any right to retain for himself a single penny, that he cannot and does not use to increase his efficiency for service in God's kingdom.

The greatest idea the war has taught us is the idea of **world citizenship**. A Christian is one who has accepted a stewardship of all that he has and all that he is to be invested for **world betterment**. "It is too light a thing that thou shouldest be my servant . . . to restore the pre-

served of Israel: I will also give thee for a light, . . . that thou mayest be my salvation unto the end of the earth" (Isa. 49: 6).

It is an impossibility to make a given area free from the contamination of sin, if there are wickedness and ignorance in surrounding districts. No one's sister or daughter, in the bloom of her youth, is absolutely safe as long as there are men who do not respect the purity of womanhood. One is not free from disease germs as long as his neighbors do not heed the laws of sanitation, though his own lot be ever so clean. Europe was not safe as long as there was one nation whose supreme ideal was the justice of might. Had the Far East been Christianized, the problem of the yellow race in California would never have been born. The kingdom of God cannot come in the United States of America as long as three-fifths of the world lies steeped in ignorance, superstition and idolatry. The safety and peace of our children's children are at stake, unless China and Japan are released from their bondage of graft and ungodliness in this generation. One ministers most wisely to his own community when he



#### Travel in Loess Country

F. H. Crumpacker and I. E. Oberholtzer traveling through the loess plains of Shansi. These narrow, deep gorge-like ditches with perpendicular sides are one of the wonderful works of nature. How they have come to be is as uncertain as the process of loess formation in which they are found. A great deal of theory is offered for them.

## Financial View of Missionary Propaganda

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thinks in terms of the world. Individual salvation is unthinkable apart from social and world salvation.

We cannot but hear the cry of the foreign mission field, the hotbed of ignorance and all ungodliness. God knows it takes men, men of strength and integrity, to rid the world of this burden, but it takes money too; yes, **money** and **lots of it**. It takes money to put the men on the field; money to feed, clothe and shelter them after they are there; money to build and equip hospitals; money to conduct schools; money for churches, chapels and evangelists; yes, money in every department of the work. Foreign missions are not a begging proposition, humbly pleading for a few of your pennies and nickels, but a wonderful opportunity for the investment of your first-fruits offering.

Look at the **educational opportunity** in China. "My people have gone into captivity for lack of knowledge." Jesus said, "You shall know the truth and the truth shall make you free." Without truth there can be no real freedom. It is the missionary's business to disseminate truth. Ignorance leads to sin. Had the kaiser known the futility of militarism the world would have had a happier history. China is steeped in ignorance, and it must be dispelled. Here is the golden opportunity, with your money, to carry on schools in places where they never

heard of the germ theory of diseases; where they die by hundreds because of ignorant exposure to disease; where for miles and miles a woman cannot be found who can read; where there is not a home that has ever heard of the law of love, not an individual who knows of Jesus Christ and his power to save, and "to give life and give it more abundantly."

In this connection must be mentioned the need for a trained native ministry for China. They need books of their own, and access to libraries. A system has just been completed, whereby the learning of thirty-nine characters will enable one to read the Chinese written language. Thus the greatest barrier has been removed. Now cannot God depend on his church to do her part in providing Christian literature for the growing Chinese church?

At present there is no provision for the higher Christian training of workers in this province, but plans are being perfected, and a gift of \$100,000 or more could be wonderfully used to God's glory in this field alone.

The rich mining resources of this region are beginning to be developed at the railway station, five miles from Ping Ting. It seems a city will be born in a night. They have asked for schools. Reading rooms are needed. Religious services should be held. Money invested here will bring rich dividends in souls.



**A Summer in the Mountains**

R. C. Flory has just come in with a large deer. Supper is waiting on the table. The missionaries go to the mountains each summer so as to avoid the heat of the city and plain.

## Financial View of Missionary Propaganda

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**Economic conditions** here are deplorable. It takes one-fourth day's wages to buy a handkerchief, and a half-day's wages to buy a bar of soap. Do you wonder at their uncleanness? Then there are the hundreds and hundreds of the unemployed. A soap factory would be an immense blessing in more ways than one.

How often, too, have we longed for playgrounds for these hundreds of street children! The tiny courts in Ping Ting do not average more than twenty by thirty feet. In Liao they are only slightly larger. Around this open space are the children of from one to four families. Their houses cannot be ventilated. They are never screened. It is impossible to know exact figures, but certainly more than half the children die before they are two years of age. From these crowded courts they run into the narrow streets, where the germs from the uncovered sewerage system continually sap at the strength of the growing child. A park, a playground with God's pure air and sunshine are the rightful heritage of every child.

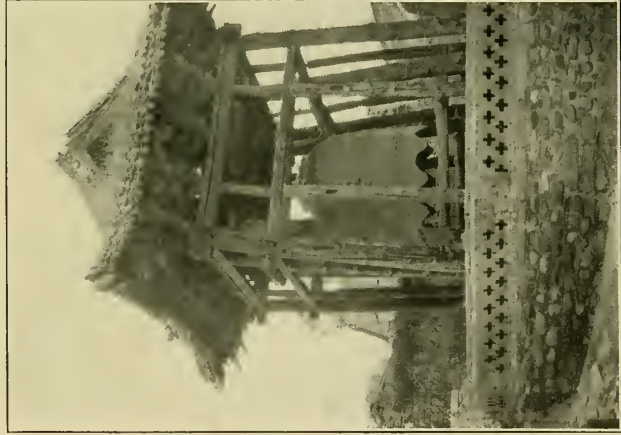
The needs along the lines of **preventive medicine** are appalling. The principles of cleanliness and sanitation are absolutely unknown in the parts of China where our Mission is located.

**Anti-cigarette literature** also is needed. When cigarettes were first introduced into China the company netted 90 per cent on its investment. The devil's business is on the increase. It is time for God's army to be on the spot to fight the wretched curse.

And now, "Will a man rob God?" Rob him by denying to these, his children, your brothers, an equal chance with ourselves to know the loving Heavenly Father who gave his Son for the world?

The message James wrote in his epistle is most timely for us: "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. . . . Ye have lived delicately on the earth, . . . ye have nourished your hearts in a day of slaughter." Three-fifths of the world is in heathendom, and heathendom is slaughter, slaughter of mind, soul and body.

"LAY UP FOR YOURSELVES TREASURE IN HEAVEN."  
Anna M. Crumpacker.



#### **A Relic of Antiquity**

Fifteen hundred or more years ago the Chinese were skilled in the art of casting and tempering bells of huge dimensions. This distinction is now lost to them. The above bell marks the ruins and remnant of an ancient temple. The bell and its belfry are said to be over 1500 years old.



## DIRECTORY

### 1. PING TING CHOU, SHANSI, CHINA.

Blough, Anna V.  
Bowman, Samuel N.  
Bowman, Pearl S.  
Bright, J. Homer  
Bright, Minnie F.  
Crumpacker, F. H.  
Crumpacker, Anna M.  
Flory, Edna R.  
Horning, Emma  
Metzger, Minerva  
Oberholtzer, I. E.  
Oberholtzer, Elizabeth W.  
Rider, Bessie M.  
Vaniman, Ernest D.  
Vaniman, Susie C.  
Wampler, Dr. Fred J.  
Wampler, Rebecca C.  
Wampler, Ernest M.  
Wampler, Vida M.

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Hutchison, Anna  
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Senger, Nettie M.  
Shock, Laura J.  
Seese, Norman A.  
Seese, Anna

### 3. SHOU YANG, SHANSI, CHINA.

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Flory, Byron M.  
Flory, Nora  
Heisey, Walter J.  
Heisey, Sue R.  
Schaeffer, Mary

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